

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Sketches from the Gallery	581
The Church League	With the Radical at Bir-	582
Clerical Fellowships	mingham	582
The Free Church of	Epitome of News	583
Scotland and Dis-	LEADING ARTICLES:	
establishment	Summary	585
The Government Bu-	Possible Results of the	
rials Bill	War	585
Universities Bill—Ana-	The last Annexation	586
lysis of the Division	The Late Mr. Motley,	
The Hertford College	the Historian	586
Case	LITERATURE:	
The Ritualists and the	Two Scottish Bio-	
Ridale Judgment	ographies	586
The New Church	The Magazines for June	588
League for Disesta-	ANNIVERSARY MEETINGS:	
blishment	The Friends' Yearly	
The Liberation Society	Meeting	589
The Liberation Society	Evangelical Continental	
and the Church De-	Society	590
fenders	SUPPLEMENT—	
Disestablishment Meet-	The Universities Bill.	
ings	—Ecclesiastical Side	
Religious and Denomi-	of Mr. Gladstone's	
national News	Mind	597
CORRESPONDENCE:	Universities of Oxford	
The Licensing Question	and Cambridge Bill	597

Ecclesiastical Affairs.

THE CHURCH LEAGUE.

THE rapidity with which the conflict between the High-Church party and the secular authorities of the realm is developing itself ought to open the eyes of those timid Liberals who assure us that the question of the Church Establishment belongs to the next generation. Last week we noticed a letter from no less an authority than Dr. Pusey, openly advocating rebellion. Not many days were allowed to elapse before his friends and followers showed how ready they were to respond to his appeal. A meeting of clergy, whose numbers are variously given as two hundred or three hundred, unanimously resolved that the judgment in the Ridale appeal case should be disobeyed; and what is perhaps more to the purpose, the Church League for the liberation of religion from State control has held its first meeting. The establishment of this society shows that the Ritualists are at last fully alive to the logical issue of their movement, and moreover, that they are fully prepared to accept it. We can easily understand that the "high and dry," as well as the "low and slow" sections of the Church affect to treat this movement with contempt. We trust, however, that the older and more consistent supporters of the separation of Church and State will not make the same mistake. Whatever may be the faults, whatever the superstitions of the Ritualists, they have proved that they can do and dare much for the sake of their religious opinions. Enthusiasm often supplies the place of numbers; and in the present unstable equilibrium between Church and State, the impact of a sudden and novel force from any quarter may produce results out of all proportion to its apparent power. It behoves, therefore, the veteran friends of religious equality to give due consideration to this new phenomenon. It has for some time past been the policy of the Liberation Society to combine the efforts of all who desire substantially the same end, though their particular motives for action may vary. If, therefore, we think that the agitation begun by the Church League calls for watchfulness on the part of advanced Liberals, it is not from any jealousy or fear of rivalry, but because a political movement in the interest of a sect is a very different thing from one that is carried on in the interest of the nation. We should deprecate anything like captious criticism of the

crude ideas and immature projects necessarily characteristic of recent conversion. But the vested interests of ecclesiasticism are already formidable enough, and we should be loth to see their unjust influence on the process of disendowment aggravated by an agitation carried on with purely denominational aims. If the disinterested advocates of religious equality do not wish to see disestablishment taken out of their hands, they had better try to understand the aims and keep a careful eye on the operations of the Church League.

We should be wanting in candour, to say nothing of generosity, if we did not frankly acknowledge that in the first inaugural steps of the new society we find little, if anything, to regret except sectarian separatism. It is indeed both interesting and pleasing to hear clergymen and clerically-minded laymen lisping with infantine eagerness the first principles of sound doctrine laid down by the Anti-State Church Society forty years ago. That these elementary principles should be announced as a novel discovery is only characteristic of the limited knowledge of neophytes. It is satisfactory to find Mr. Mackonochie announcing that while the Church and the State are both creations of God, "the Church was instituted for very different purposes from the State." It is gratifying to hear from Mr. Pelham Dale that the powers of the Church are exclusively spiritual, and that "disestablishment is the moral necessity of the times." But it would have been still more pleasing to gather from the reports of the meeting in St. Alban's schoolroom, that there had been any generous recognition of the long-deeped efforts of Nonconformists to convince Churchmen of these very principles. And it is a somewhat startling incongruity when Mr. Pelham Dale in the course of his speech undertakes to defend the odious bigotry of ecclesiasticism in the churchyards of the nation. It is only justice, however, to note that the wandering speaker was recalled by the chairman to the point immediately before the meeting. There was an element of amusement in the appearance of the Rev. Ivor Guest to move an amendment, supported by the polite compliments to which the conductors of the Liberation Society meetings are so well accustomed. "You are in the same boat with Bradlaugh and Holyoake, and such men," said the rev. gentleman; and though, at the demand of the chairman, he withdrew the words, he did not seem to be aware that disestablishment had any other advocates than these. The old story of the Jewish Establishment and the bugbear of the Protestant Succession did their duty as usual, but Mr. Mackonochie and his friends were unmoved, and the resolution in favour of the separation of Church and State was carried all but unanimously. The most significant feature, however, of the whole proceedings was the enthusiastic adoption of a second resolution, to the effect "that permanent Church endowments are not necessary, but rather contrary to the fundamental principles of Christianity." The mover of this resolution (the Rev. A. H. Staunton) betrayed the school in which he had been trained. He boldly announced himself as a member of the Liberation Society of five years' standing, and he justly characterised his resolution as "the most radical motion of that radical movement."

The ideas of the League have received further exposition in an article contributed by Mr.

Mackonochie to the current number of the *Nineteenth Century*. In this article the writer fully adopts most of the doctrines held by religious Nonconformists as to the relations of Church and State. He, however, betrays insufficient information as to the history of ecclesiastical endowments. For instance, he seems still to be possessed by the old delusion that tithes were originally in all cases a voluntary present made to the Church by landowners. But so conscientious a man will doubtless feel the responsibility imposed upon him by the leadership of a movement of this kind, and will make himself master of the legal enactments by force of which eight-tenths at least of the tithes came into the hands of the Church. He also asks too much when he proposes that the nation shall endow the emancipated denomination with all the parish churches, and a considerable proportion of the parsonages, together with some equivalent for the bishops' palaces. He would do well to study the draught proposals on this subject put forth at the late Conference of the Liberation Society. More practical service would have been rendered to the cause he has at heart, if he had taken the opportunity afforded by this article of giving us his ideas on those proposals. But on the whole, his views of the endowment question, and his maintenance of the duty of each generation to support the institutions needful to itself, are so thoroughly sound, that we may well hope the practical necessities of controversy and political action will correct his immature conclusions. Meanwhile the religious zeal, or even the fanaticism, to which the new movement appeals will probably play no small part in hastening on the inevitable end.

CLERICAL FELLOWSHIPS.

THE most important discussion raised during the progress of the Universities Bill was that of Monday evening, when Mr. Goschen moved a new clause directing the Commissioners to "provide that the entering into or being in holy orders shall not be the condition of the holding any headship or fellowship." If the debate was interesting, it was not from any fresh information nor from any new argument advanced, but solely from the signal proof it gave of the impossibility of finding any defence whatever for the actual state of things, except that it exists, and that it is favourable to clergymen. When the stolidly Conservative temper of the present House of Commons is remembered, the fact that Mr. Goschen's clause was defeated only by a small majority of nine will appear very significant—all the more so because the question at issue was not whether this clerical patrimony should be regarded as inalienable, but only whether the Commissioners should receive definite instructions to do away with it or should be left to their own discretion. The lazy expedient of permissive legislation is so attractive to law-makers who cannot make up their minds, that the small majority in this case shows how very strong is the feeling in favour of this instalment of religious equality. As the Marquis of Hartington observed at the close of the debate, scarcely any one had undertaken to defend clerical fellowships on the ground of principle. The main reason for negating the amendment was that the Government preferred to leave the question open to the Commissioners; but he thought

that on a point of this grave importance, the Commissioners ought to receive directions from those appointing them, and the House was so nearly of his opinion that the Government barely escaped defeat.

It is not probable that the narrowness of the division will have much effect on the working of the Act. The discretion left to the Commissioners is formal rather than real. It is, in fact, only a convenient cover for a policy that is now recognised as indefensible. But that policy will no doubt be maintained until we have outlived the Conservative reaction. Meanwhile, reiteration of well-worn arguments can hardly be avoided. Mr. Goschen pointed to the cases of several colleges in Oxford in which clerical fellowships were in a decided majority, and he recapitulated the intellectual and moral evils inseparable from such a state of things. Where the area of choice is limited by a condition totally unconnected with intellectual capacity, it is obvious that the chances of securing the best men are considerably lessened. To such an observation we may add a remark that would perhaps have been scarcely adapted to the clerical temper of the present House of Commons. The condition imposed excludes intellectual merit to a very much larger extent than is indicated by the mere limitation of the number of candidates. Whatever may be the cause, it is undoubtedly the fact, acknowledged indeed on Monday night, that the best minds of the Universities show a constantly-increasing distaste to ordination. The result is that the majority of fellows have to be chosen from the less meritorious instead of the more meritorious candidates. This is a process which cannot go on long without seriously lowering the character of our Universities; and the moral evils resulting are even worse. For when a young man of inferior capacity finds that his chances of obtaining a substantial competence may be made better than those of his most formidable competitors by giving an undertaking to enter holy orders after an interval of several years, the temptation is an exceedingly strong one. We will not go so far as one honourable member, who declared that such a temptation was "fiendish," but certainly it is contrary to the highest interests both of the Church and of the nation. Sir Charles Dilke, in seconding the amendment, spoke mainly of Cambridge. Out of 350 fellowships there, he said that 235 were either clerical or subject to clerical restrictions. It is true that the clerical restrictions to which he referred, do not necessarily exclude a temporary tenure by laymen. But the fact that this tenure may be prolonged through life by means of ordination is open to all the objections we have noted. Mr. Trevelyan mentioned an abuse directly dependent upon clerical fellowships, and one which has scarcely received sufficient attention. The college livings to which clerical fellows succeed do not always afford the means for keeping up that standard of gentlemanly luxury imposed by University habits. It is, therefore, obviously to the interest of clerical fellows that any available college funds should be used for the improvement of these livings. And as in many colleges these clerical fellows are a majority of the governing body, they have the power of taking care that their interests are not ignored. To what an extent this system of mutual assurance is carried out was shown by Mr. Trevelyan, who stated that five colleges spend amongst them 20,000*l.* a-year for the improvement of college livings. He expressed a shrewd doubt whether the Commissioners would be able to extract anything like that sum from these colleges for the encouragement of learning and research. Now Churchmen are often in the habit of denying that since the abolition of Church-rates Dissenters lose anything in pocket by the Established Church. But here is a sum of 20,000*l.* a-year taken out of the national resources for the encouragement of knowledge, and made over to a sectarian institution. It is only one of many cases in which Nonconformists are robbed, not *qua* Nonconformists, but as uncovenanted Englishmen.

Mr. Gladstone's ideas on this question, as on

most ecclesiastical subjects, are a little enigmatical. He voted for the amendment because, as he rightly argued, it would by no means necessarily deprive the colleges of clerical influence. But he insisted upon the necessity of official clerical influence on grounds with which we can have no sympathy. So far as he urged the importance of religion in a place for the education of the young we are entirely with him. But we are far from possessing that confidence in official religion and ceremonial services which he seemed to indicate in his speech on Monday night. When earnest Nonconformists send their sons to Oxford or Cambridge they commend them to the pastoral influence of some minister whom they respect, and the communion of some Church of the order they prefer. Surely this will always remain possible also to Churchmen, after the disappearance of the last clerical headship, and the last vestige of ecclesiasticism in the colleges.*

THE FREE CHURCH OF SCOTLAND AND DISESTABLISHMENT.

(From our own Correspondent.)

Edinburgh, May 31.

The Free Church General Assembly, in which I happen at this moment to be sitting—not as a member, but as an observer—is one of the most striking looking places for a public meeting I have seen. It holds easily 2,000 people, and can admit at a pinch a thousand more. It has no galleries in the sense that we use that term in Church architecture—that is, there are no pillars supporting a sort of second story. But all round are raised platforms, which are now crowded to the ceiling, that behind the chair by the *élite* of the laity, because the tickets of admission are sold at a high rate; that to the right by a great body of ministers and elders not members; and those in front and to the left by a miscellaneous crowd of eager spectators. The Moderator, who wears a gown and bands, and the antiquated Court dress (knee-breeches and silver buckles), is Dr. Gould, and immediately before him are the three clerks, all in gowns also, Sir Henry Moncrieff, Dr. Wilson, and Mr. R. Simpson, a Writer to the Signet.

The minutes of yesterday have been read, and now Dr. Begg is on his legs. He is a big man, over seventy, with great, popular gifts of speech, and his rising is always hailed with interest even by those who don't agree with him at all. As we listen to him we are delighted, to begin with, to hear some very Liberal sentiments. One would suppose he was going right in for disestablishment. But he soon gets out of that line, and hopes that whatever the Free Church, does it won't have anything to do with Liberationists. His difficulty is not in saying that things are bad as they stand, but in knowing what will come after, and until he can be told that it will be all right then, he objects to budging from his present position. Dr. Rainy had said in the motion of which he had given notice, "that the circumstances of the country and the relative position of the churches preclude the present re-establishment on a Scriptural basis of a national united Church." But in Dr. Begg's view that was entering on the domain of prophecy, and he made very merry over the idea of anyone pretending to say what was possible. The argument is rather a favourite one with him. He cannot answer his opponents, and he rides off with a laugh on something which leads people to think of something quite different from what was meant to be answered. "You are landing your country in the adoption of the principles of the French Revolution if you disestablish the Protestantism of Scotland." So I hear Dr. Begg proclaiming, and the Assembly sits and listens with a smile on its face of good-natured incredulity and diversion.

Dr. Begg's motion is seconded by William Kidston, Esq., of Glasgow. He is a wealthy merchant—an honest man up to his light—and the most enthusiastic Tory. He is a very poor speaker, but he makes up in violence for want of eloquence, and he has already called forth some hisses by his attacks on the United Presbyterians and the Liberal party in the State. He thinks the Established Church a reforming, and almost a perfectly reformed, Church, and he believes the Free Church might enter into federal relations with it if it were not for the Ultra-Voluntaries.

* Some further criticism adverse to the views expressed by Mr. Gladstone on Monday night will be found in the letter in our Supplement signed "An Oxford Liberal."

Dr. Rainy's rising to speak after Mr. Kidston is hailed by a round of vehement cheering. He is a quarter-of-a-century younger than Dr. Begg. Grey hairs are appearing upon him, but naturally he is fair-haired, and the sign of age does not much appear. His face is a remarkably pleasant and genial one. His frame is slight and active. And he is said to be greatly admired and trusted in his own Church. He has replied to Dr. Begg's speech, but so briefly and alightingly that it is plain he does not think it worth his while to discuss its arguments seriously. He thinks the position of the Church in Scotland at present absolutely "ridiculous." They are standing looking at each other in a helpless way; and he is determined that, so far as he is concerned, this attitude shall no longer continue. His motion, therefore, goes farther than any previously adopted by the Assembly. He proposes the appointment of a committee to take action.

On the subject of what would happen if disestablishment took place, he pointed out that there was no work the Church, now endowed, was doing in the country which it might not do at least as well if separated from the State; and in reference to what might be done if a new political adjustment were to be achieved, he evoked a burst of applause by proclaiming that what was wanted in the first instance was a Scottish Church that could be justly called national, and he never expected to see that until all the churches were placed on a common footing of justice and equality.

One of the clap-trap arguments of the pro-Establishment people is that disestablishment would destroy the Protestant supremacy, and might lead to a Popish prince being placed upon the throne. Dr. Rainy referred to this, and treated the idea as absurd. He said that, knowing how Popery interferes with Civil Governments, it would indeed be probably impossible for such a nation as this to be ruled by a Roman Catholic king. But it was ridiculous to suppose that an Act cutting the connection of the State with the existing churches, could not be passed without meddling with the Protestant ascendancy in any way. The two things had no necessary connection at all. Dr. Rainy ended amid vociferous cheering.

Sir Henry Moncrieff has now risen to second Dr. Rainy's motion. Sir Henry is a born lawyer. His father was judge in the Court of Session, and his brother is the present Lord Moncrieff, the head of the Second Division of our Supreme Court. Living thus in a legal atmosphere, his speaking is rather dry and technical, but it is very good on the whole, and it is plain that he is growing broader and more intelligent on the whole question. At the same time he has still much to learn; and he was listened to in solemn silence with the exception of a solitary "Hear, hear," from the Earl of Kintore, when he said that he did not consider agitation for disestablishment at present wise, and that he was persuaded the time had not come for approaching the Legislature.

Dr. Thomas Smith spoke next, but under some disadvantage, for the leading speeches having been delivered, many among the audience took advantage of the opportunity to go out for lunch. Dr. Smith was formerly a missionary in India. He has been home, however, for a number of years, and has all along been a henchman of Dr. Begg's. He has considerable fluency and a good voice, but his addresses don't seem to carry much weight. He is answering Sir Henry Moncrieff, and is trying to show that Sir Henry is not consistent, and ought to be on the other side. The house listens without much interest, for he has not a great deal to say. His chief argument appears to be that nobody knows what may happen, and the Free Church ought to wait and see.

A young minister from Perth, Mr. Rainnie, continues the debate. It is, I hear, his maiden speech, and I don't know that it is of a kind likely to induce the Assembly to wish to see him often. His tone of voice is not very refined, and his arguments are rather commonplace. But he is on the right side, and he is, I understand, a successful minister.

Mr. Rainnie was followed by another young man, Mr. Imrie, of Dunfermline, who seemed to think himself suspected of an intention to go over to the Establishment, and he was at pains to disclaim any such intention. He supported Dr. Begg's motion, but in a way which did not seem to commend it much to his listeners, for they heard him with great impatience.

Mr. Charles Cowan, formerly M.P. for Edinburgh, has now taken the floor. He is giving some of his experiences of the House of Commons, and saying that the less the politicians have to decide about religion the better. The effect of

what he has seen of Parliament seems to have made him contemplate with little satisfaction the idea of the Churches of Scotland again negotiating a renewal of the Church and State.

A better speaker than Mr. Cowan, who is now very old and who inclines to be garrulous, is the Rev. Mr. Kay, of Coatbridge, who is next on his legs. He was formerly a minister of the Reformed Presbyterian Church, who joined the Free Church last year. He is against agitation for disestablishment, and was eloquent after the claptrap style in denouncing it. The Free Church section of the Assembly is a little disgusted, and he sits down amid some hissing.

Three men start up after Mr. Kay, but one of them is Mr. M'Diarmid, of Glasgow, himself also formerly a member of the Reformed Presbyterian Church, and, as he is understood to be a supporter of Dr. Rainy, he is received with great applause. He does not say much, but his testimony for disestablishment does away with the impression made by the quis-quis blast of Mr. Kay.

Dr. Begg's side seems ahead, and to have exhausted itself. No speaker appears appealing to be heard, but three men are up on the side of Dr. Rainy. The first who finds an opening is Mr. Smith, of Tarland, in Aberdeenshire. Mr. Smith is young, but he is already pretty well known in this connection, and is well received. He is delivering a capital speech, which is visibly telling upon his audience. He is telling us that he was a Marnock man, and from his youth up was trained under the influence of the Traditions of Strathbogie. His appeals to the characteristically Free-Church spirit awaken great enthusiasm, and he concludes amid great applause.

Yet one more man rises from the Left—Mr. Wilson, of Irvine. He tries again the eloquent dodge, if I might venture profanely to call it, and quotes Nehemiah, having a great work to do, and not being able to return to such a small affair as disestablishment! The appeal fell quite flat.

The Rev. J. McPhail, of Pilgrim, has presented himself once or twice, and now catches the Moderator's eye. He has just published a curious pamphlet, in which he shows that the Scottish Church of the Reformation had a great aversion to State endowments. He tells his discoveries in his speech, and is heard with interest. Mr. McPhail seldom speaks in the Assembly, but his knowledge of the whole subject is evidently great. He speaks with great calmness and power, and he is producing a great impression.

Dr. Adam succeeds Mr. McPhail, and begins by expressing his gratification that no man of any position in the House has ventured to defend the present connection between Church and State. He criticises, however, in a most slashing style the policy of those who either will not move a small step forward because they cannot well see all that will follow, or who pretend that the Church has so much to do in the way of preaching the Gospel that it ought not to even descend to such a political business of disestablishment. And, referring to the current charge that the Free Church is animated by fear, he asks, What has that church to fear? Its income is 565,000£—more than 30,000£ over what it received last year, and last night a great Home Mission scheme was launched, two gentlemen on the spot heading the subscription-list with 5,000£ each.

It seems like pouring water on a drowned rat to say any more on the one side. Dr. Begg's party sits gloomy and silent. But, on the other side, there are still some eager to speak, and two of the best speeches of the day come from two comparatively young men. Mr. Howie, of Glasgow, has done more perhaps than any other living Scotchman for the evangelisation of the masses, and he demands disestablishment in the interest of religion. He says the Establishment interposes itself between evangelical effort and the sunken classes. Mr. Cowan, of Perth, follows in a swinging speech, which tells all the more that he himself was in the Union controversy a follower of Dr. Begg. He roundly asserts that under the principles of legal interpretation adopted by our Court of Session, such an Establishment as Free Churchmen could accept has become impossible.

Dr. Begg's reply, on which, as I write, he is now engaged, is very poor. He is evidently labouring and making nothing of it. He concludes, however, in a kindly way, and hopes that as the spirit of the debate had been so good, it would leave no unpleasant effects.

The vote was then taken, with the following result.

For Disestablishment	460
Against	78
Majority	382

The resolution moved by Principal Rainy was as follows:—

That the principles of the claim of right and protest of 1843 condemn the existing connection between Church and State in Scotland. That the circumstances of the country and the relative position of the Churches preclude the present re-establishment on a scriptural basis of a national united Church. That it is now the duty of the Legislature, while making due provision for life interests, to terminate the connection of the State with the existing Established Church, and to give facilities for a beneficial adjustment of ecclesiastical matters in Scotland. That a committee be appointed to take suitable means for representing the views of the Church, as stated in this deliverance, as occasion may arise, and the assembly direct the committee to consider and report to a future general assembly on the whole subject, and in particular on the line of action in which this Church may best contribute, in conformity with its known principles, to the discharge of duty by the State, through the continued recognition by it of national obligations to the truth and Church of Christ as heretofore owned in Scotland in connection with the change now demanded.

In seconding the resolution, Sir HENRY MONCRIEFF said he felt strongly the difficulty of the question how and in what manner, in the event of the Legislature being prepared to terminate the existing connection between the Church and State, there was to be a continued recognition of national religion. But, difficult as the question was, he held it to be one which this Church was bound to face before she made any approach to the Legislature on the subject. Whatever might turn out to be expedient to be done, this Church ought not to be responsible for mere disestablishment. (Cheers.) The members of the Established Church might unite if the State established a Church on the Free Church principles, but they could not sign the Free Church formula without condemning the whole course of their action. (Applause.) Therefore the idea of any right-principled, honest union between the Free and Established Churches was out of the question. (Applause.)

In one of the sittings of the Assembly of the Established Church a committee was appointed to consider an overture as to the admission of ministers of other churches, and to report to the next assembly. Subsequently Professor CHARTERIS submitted a report by a committee on union with other churches. The committee believed that there was in the country a growing respect for the Church of Scotland, and a conviction that the existing divisions among the Scottish churches were a very great hindrance to the success of practical Christian work. He moved that the report be adopted and the committee continued. Principal PIRIE seconded the motion. Dr. SCOTT moved that the committee be discharged, as they were plainly told by the Dissenting Churches that union with them could only be effected on the ground of disestablishment and disendowment. Dr. STORV seconded the amendment. The motion of Professor Charteris was ultimately adopted.

At the meeting of the Assembly on Wednesday last, the report on the subscription fund was given by the Rev. Dr. Wilson. The income was 172,641£, being an increase of 6,194£. Dr. Wilson stated that no minister yet received 200£ a-year from the fund, but an addition of 5,000£ would land them at that stage. The number of ministers on the fund had increased from 917 to 1,054, and the equal dividend would be the same as last year. Principal Rainy, who moved the adoption of the report, said it was satisfactory in its figures and praiseworthy in its tone, and that the Church had much cause for hearty thankfulness in the progress of the fund, the history of which had disappointed many fears and quieted many anxieties. Mr. C. Cowan seconded the motion, which was agreed to.

On Friday the Archbishop of Canterbury visited the General Assembly of the Established Church of Scotland, now sitting at Edinburgh. He was present about two hours during the discussion on education, and the compensation payable to patrons in consequence of the recent abolition of patronage. On the archbishop entering the throne gallery and taking his seat on the right of the Lord High Commissioner, the Moderator and members of the Assembly rose. On leaving, the archbishop had a short interview on the throne benches with the Moderator, and expressed the gratification he had felt at being present.

THE GOVERNMENT BURIALS BILL.

In the House of Lords on Monday, Earl GRANVILLE said: It is not proposed to take the next stage of the Burials Bill till after a considerable lapse of time—about a month from the date when it was in committee. I think it would be convenient to the House if, before the next stage comes on, Her Majesty's Government would state what course they propose to take with regard to the bill. The vote on one clause in particular was of very considerable importance, and it would be desirable to know whether the Government propose to go on with the bill, and, if they do, whether they propose to introduce amendments. I may take this opportunity of giving an explanation of a statement which I made on the second reading of the Burials Bill respecting the burial of Sir Morton Peto's daughter, the accuracy of which was disputed in committee. The information was given me in 1876. I intended to mention the case in introducing the resolutions of last year, but I forgot to do so.

The matter came back to my recollection this year on the second reading of the bill, when I repeated it, as I thought, exactly as it was stated to me last year. I am now informed the church on which Sir Morton Peto spent so much money was in an old churchyard; the refusal to allow anything but a silent burial to a deceased Baptist was given previously to the death of his daughter. When his daughter died, warned by the example of what had happened, he was obliged to bury her in a cemetery, although his strong wish was to bury her in the above mentioned churchyard, and it was this sad event which induced him to bring in the Burials Bill of 1861. He did not complain of the clergyman, but of the system, which he hoped by his bill to change.

The Duke of RICHMOND and GORDON: The report of the bill, which is the next stage, we propose to take on Monday, the 18th of June. Any amendments which the Government may desire to introduce on that stage they will have to take care to have printed in sufficient time to give your lordships an opportunity of considering them before they are moved.

It will thus be seen that the bill, as we stated a fortnight ago, is not to be reported till Monday week. According to the *Record*, the Archbishop of Canterbury is averse to a renewal of the conflict. It would, however, seem from the guarded reply of the Duke of Richmond that the Government may introduce amendments—indeed, they must do so, if they wish to carry the bill without the dropped 74th clause. Whether they will attempt to deal with the real problem involved remains to be seen. One statement is that they will propose practically to carry out the views of Lords Granville and Harrowby with certain restrictions—yielding as little as possible. The *Record* thinks that the bill will be dropped. This is apparently the opinion of Mr. Osborne Morgan, who, we believe, is endeavouring to secure an evening in order to bring forward such a resolution as lately stood in his name. If he is successful in getting his resolution placed, there will probably be a debate and a division in the House of Commons before the Session ends.

One of the chief reasons why the Government apparently decline to accept Lord Harrowby's compromise is, no doubt, the continued opposition of the clergy. Several protesting letters have been published during the week—one from Canon Trevor, who declares that the country churchyards are now the last homes of Christian unity, and that the Archbishop of Canterbury desires to make them the scenes of polemical sectarianism, and turn them into common. The reverend gentleman is sure that the proposed change is repugnant to the bulk of Churchmen, and is not desired by the generality of lay Nonconformists. He says, with wonderful perverseness of logic:—

The differences which divide us in life are no longer to be forgotten in death; they are to be stereotyped in our funerals, perpetuated in the parish register, graven in stone upon our monuments, and all to give Dissenting ministers another lift towards the religious equality which they avow is to be satisfied only by disestablishment. I trust that Parliament will yet protect us from this utter subversion of the principles of Church and State, even though recommended by the Primate of all England.

In a similar spirit writes Canon Ryle. In a letter to the *Record*, the rev. gentleman says, with a touch of sarcasm:—

Is it or is it not the intention of Lord Harrowby's supporters, if the principle of his amendment becomes the law of the land, to allow non-Episcopal services to be performed inside our parish churches? If this is not their intention, will they say so plainly, and insert a clause in the bill to that effect? My reason for asking this question is very simple. I have spent, and was preparing to spend, a great deal of money in repairing and beautifying my parish church. I am willing and glad to do it, if the church is to be employed for the religious service of the Church of England. But if it is in future to be used for religious services at the funerals of Roman Catholics and Socialists who may be buried by their own priests and ministers in my parish churchyard, I shall certainly think twice before I spend any more money in this direction. It is a settled principle in the minds of lay Churchmen in rural parishes that the church and churchyard are inseparably connected, and that the right to use the one for religious services will certainly involve the right to use the other.

The *National Church* for June also calls its friends to action, so that the clergy and the laity of country districts may make themselves heard in Parliament by every member of both Houses on a scheme by which the Church is to give up everything, and the Dissenters concede nothing.

Some 230 of the clergy of the diocese of Rochester have presented a memorial to the Bishop-designate of St. Alban's, in favour of the Government Burials Bill, and expressing a hope that it may pass into law during the present session.

On the other side resolutions in favour of an equitable settlement of the question, and against the provisions of the Government bill, continue to be adopted at meetings of county unions and other assemblies of Dissenters. A very spirited and enthusiastic meeting was held at Warrington on Tuesday last, presided over by Mr. John Crossfield, J.P., in opposition to the Government bill. Stirring addresses were delivered by the chairman, the Revs. John Yonge, E. Lloyd Jones, A. Kenworthy, J. Wilkinson, J. Warnock, Councillor Dixon, Mr. R. W. Murray, and J. H. Gornall. The following

resolution was carried with acclamation:—"That inasmuch as the Burials Bill introduced by Her Majesty's Government fails to remedy the first grievance of Nonconformists respecting interments in the national churchyards, and by many of its provisions tends to perpetuate the violation of religious equality, as well as contemplates the infliction of fresh injustice, this meeting is of opinion that the measure should be resisted in every possible way."

UNIVERSITIES BILL.—ANALYSIS OF THE DIVISION.

Only one Conservative (Sir W. Stirling-Maxwell) voted in favour of Mr. Goschen's proposed clause in the Universities Bill for the abolition of clerical headships and fellowships. Mr. Gladstone and fourteen other members of the late administration voted for the clause. Seven Home Rulers voted with Mr. Goschen, the rest took no part in the division. The majority was composed entirely of Conservatives, but there was a large number of abstentions. Among those who did not vote were Mr. Birley, Mr. Charley, Mr. Coope, Alderman Cotton, Mr. J. G. Hubbard, Sir George Elliot, Mr. Forsyth, Hon. T. F. Freemantle, Mr. Russell Gurney, Mr. Hall, Mr. Hanbury, Sir Trevor Lawrence, Sir C. Legard, Mr. C. E. Lewis, Mr. MacIver, Mr. Newdegate, Mr. Ritchie, Mr. Rodwell, Mr. T. E. Walker (Salford), Mr. Watney, Mr. Wheelhouse, Mr. Whitelaw, and Sir H. D. Wolff. On the clause subsequently moved by Sir C. Dilke, the minority was increased by 13 (151); so that if the Liberals who voted for him had been present at Mr. Goschen's division, the Government would have been in a minority. It would seem that there must have been great indifference or remissness on the part of some members of the Opposition.

THE HERTFORD COLLEGE CASE.

This case, the Queen v. Hertford College, Oxford, has for many months past been before the Queen's Bench Division of the High Court of Justice. On Saturday it came again before the court sitting in banco, Mr. Justice Mellor and Mr. Justice Lush being present, in the shape of a demurrer to a return to a *mandamus*, commanding the Principal and Fellows of Hertford College, Oxford, to hold an examination for a fellowship, and admit to it a certain candidate, Mr. Tillyard, and to proceed to the election of a fellow. To this *mandamus* a return was made, from which it appeared that Hertford College was created by an Act of Parliament in 1874, which in effect dissolved the previously existing institution known as Magdalen Hall, and in its place established Hertford College. There were some new Fellowships founded in April, 1875, one of which having become vacant, the authorities of the college proceeded to the election of a new Fellow. An examination to be held for this purpose was advertised, when it was announced that to be eligible for election, the candidate was to be a member of the Church of England or Ireland, or of the Protestant Episcopal Church of America or the Colonies. Among the candidates who presented themselves was Mr. Tillyard, a Nonconformist, who, on applying to the Fellows of the college, was told by them that they would keep to the terms of their advertisement; they would examine him, but that being a Nonconformist, he would not be elected to the Fellowship. The University Tests Act, 1871, enacted that no person should be required, on taking a degree or exercising any rights as graduates, or on taking any office in any of the Universities, to subscribe any articles or make any declaration as to religious belief. This enactment was confined in terms to colleges then subsisting, and the question now was whether in view of this Act, the governing body of a college could properly refuse to receive as a candidate a person who was not a member of the Church of England or Ireland, or of the Protestant Episcopal Church of America.

Mr. Herschell, Q.C., and Mr. R. S. Wright appeared in support of the demurrer; and the Solicitor-General, the Hon. A. Thesiger, Q.C., and Mr. Bowen, for the governing body of Hertford College.

At the rising of the court, Mr. Herschell, Q.C., had not concluded his argument, which was to be resumed this day (Wednesday).

THE RITUALISTS AND THE RIDSDALE JUDGMENT.

A large and influential meeting, consisting of about 200 clergymen, including many of the leading incumbents of London and the country, was held at the Westminster Palace Hotel, on Wednesday last, under the presidency of the Rev. T. T. Carter, of Clewer, and it was unanimously determined to disregard the recent decision of the Judicial Committee, as being clearly contrary to the plain meaning of the rubrics of the Prayer-book.

(From the Church Times.)

If we are unwilling to bring back the old humdrum parson-and-clerk days, and do not wish to share the reproach of the Scottish Establishment—

The auld Kirk

The cauld Kirk—

The Kirk without the people—

we have no option but strenuous and uncompromising resistance at any cost. Archbishop Tait will in vain try to frighten us with the "awful

example" of Ireland; for, after all, the Irish Church is a good deal better already for disestablishment. Still less will he find us moved by such feeble attempts at sarcasm as telling us that what we want is our own way; for we do not shrink from saying that a united congregation ought to have its own way rather than have the way of three possible brothel-keepers—who make just as good "aggrieved parishioners" as anybody else—or even the way of such as Mister Clifton, the Folkestone baker, thrust down their throats. Least of all will the most reverend prelate pose us with questions as to what we expect to get by disestablishment. It would be a sufficient answer to say that we should be protected from the possibility of future Thomsons and Taites.

As a matter of policy the Privy Council's "law" is beneath contempt. But it is not really law at all. Judges have no more powers of legislation than we have; and their presumption in this case has at least equalled their folly. They have set an example of "anomia" which for wilfulness and deliberation has never been surpassed; and it has become a matter of the simplest duty to meet their attempt with stubborn resistance. If the Establishment should be overthrown, the responsibility will be theirs; and if they are alarmed at the prospect—which we are not—it is for them to devise means of undoing the mischief of which they have been guilty.

(From the Church Review.)

We are very much afraid that our chance of being justly and fairly dealt with by those in authority is much lessened through the unworthy timidity and want of faith of some of our friends. An anecdote, for the truth of which we can vouch, will show what we mean. Some years ago a prelate of high character was conversing with a "Ritualistic" priest. He expressed himself as being entirely at one with the "Ritualists" as to vestments, and said he believed they would ultimately come into general use. But he said, he should be extremely sorry if they were to be judicially pronounced legal! And can our readers guess the reason? Because he was afraid that so many priests would instantly adopt them that no end of a disturbance would be raised, and the result of this disturbance, he seemed to think, would be something too dreadful to contemplate. This temporising, unbelieving sort of spirit seems to be a besetting sin of bishops. It was just in this spirit that so many of the Roman prelates acted at the time of the Immaculate Conception and infallibility decisions. They held the Ultramontane beliefs on these subjects to be false, yet they thought the practical peril of courageous and firm opposition to them to be so great that they gave in sooner than meet it. And we greatly fear that this kind of cowardice is doing us harm in quarters from which we ought to expect help and support. What if the prelate we have mentioned above were one of the Episcopal assessors in the Ridsdale case? We do not say that he was nor that he was not. Perhaps he was. What kind of advice would he be likely to give? Would he help or hinder a just pronouncement in the case?

Let the bishops and all else concerned be quite sure of this: nothing short of, at the least, a definite toleration of the "six points" of ritual will bring the ceremonial controversy to an end as far as we are concerned. We shall agitate, agitate, agitate, till at the least this is attained. We are not going to Rome. A few of us may, but they will leave the vast majority behind. We are not going to form a free church. We do not say that no one will attempt to set one up, but its adherents will be comparatively few. We are going to remain where we are, and to work quietly or noisily till we have gained our six points. We do not wish them forced on anyone, but we insist that they shall be allowed the same chance of making their way into the ordinary ceremonial of our Church as has been practically accorded to surpliced choirs, choral services, festival decorations, &c., &c. We know our strength, and we know our weakness. Every day we are able more accurately to calculate both the one and the other. Here we may fight, there we may seem to submit; but apparent submission on our part, let everyone remember, only means remaining still till it seems best to give any conceivable amount of trouble again.

THE NEW CHURCH LEAGUE FOR DISESTABLISHMENT.

Another Church society has been formed, styled the Church League, set on foot with the avowed object of bringing about a speedy dissolution between Church and State. Its first public meeting was held on Tuesday evening, last week, in the schoolroom of St. Alban's, Holborn, the vicar of the parish, the Rev. A. H. Mackonochie, presiding. The meeting was well attended, and was somewhat lively, we may say, rather boisterous. Amongst others were present the Rev. A. H. Stanton, the Rev. T. Pelham Dale, the Rev. Ben Oliel; Messrs. J. A. Heaton, J. Dawson, Bowdler Sharp, Thos. Layman, Thos. Fifoot, H. W. Hill, E. F. Croom, &c.

Mr. Mackonochie, in opening the proceedings, remarked that this was the first public meeting which had been summoned by a league lately formed—the Church League for the Separation of Church and State. (Cheers.) The league had sprung from a few persons, who for a great many years had been convinced that the union of Church and State was contrary to the mind of God, and they had simply waited for the time when it seemed

most suitable to bring the matter before the public mind. In the few months they had been at work they were very well satisfied with the support they had received. One of the first means by which the League hoped to effect the object they proposed was by holding public meetings, and it was resolved that they should begin on a small scale and see what sort of support they should get. They hoped to enrol a good many members as the result of that meeting. The League had been established by those who thought that the separation of Church and State was absolutely needed and that the connection between the two was wrong in principle. (Cheers.) Both the State and the Church were the creations of God, but the Church had been instituted for very different purposes from the State. It was quite true that, in the early days of English history, the same men were prominent leaders both in Church and State; and, although the Church and State were two distinct bodies, they were comprised of the same persons. But when the Master sent out His Church He put His marks on it—viz., poverty, suffering, and contempt, and He put on His Church no other marks but those. He did not say she was to preach the Gospel until she had won for herself a secular position and secular emoluments, but He sent her forth like lambs in the midst of wolves, and they were convinced that Establishment was contrary to those three marks which the Master had impressed upon His servants. The League was established on the broadest ground; it simply laid down the great principle of the separation of Church and State. It left the members free to hold their own opinions as to why that separation was desirable. They laid down no principle, except the principle that the Church and State ought to be sundered, and it included all who were of that opinion, providing they were members of the Church of England. That meeting was intended to be an absolutely free meeting, and they would be perfectly ready to hear anyone who did not agree with them, and would even accept an adverse decision if the meeting thought fit to arrive at it. (Cheers.)

The Rev. T. Pelham Dale moved the first resolution, as follows:—

That the separation of the Church and State is the moral necessity of the age.

He thought he had done something towards an argument in favour of the resolution when he presented himself at that meeting to move it. (Cheers.) When, thirty years ago, he was admitted to the order of the priesthood, if he had been told he should stand in that room to advocate disestablishment, he should have been greatly astonished, for thirty years ago he was a very good earnest Tory candidate for holy orders. But such was the fact, and it being so they would see that there was some great principle involved. He would rather now, when he was approaching the end of his life, have gone on with his work in peace and quietness. But he appeared before them to advocate disestablishment as the moral necessity of the times, and because of the great principle involved they must face it, and there was nothing else to be done. What were the powers of the Church? They were spiritual powers, and they had nothing else. They had the power given them by their Blessed Lord and Master to minister in holy things, especially the Holy Eucharist; to minister to diseased souls, and to proclaim not in their own name, but in the name of Him that sent them, the remission of sins. But that had in course of time become changed, and now the temporal powers of the State and the spiritual powers of the Church had become so mixed up, that men could not distinguish between the two. The clergy were taken to be by some the mere registrars of deaths, births, and marriages, and men who pretended to suffer the very greatest distress at the way in which the Holy Eucharist was celebrated in some places—and there was a splendid example not 100 miles from that room—were utter strangers to the doctrines of the Church. If the State interfered with the spiritual powers of the Church, it was absolutely wicked that the Church and State should be connected together. (Cheers.) The connection was wrong, and they must not allow the State to overwhelm the spiritual powers of the Church. The reason why it was a moral necessity to sever that connection was that until the separation took place the people would never understand or distinguish between the spiritual power on the one hand and the mere temporal power on the other.

Mr. H. W. Hill, of Hatcham, seconded the resolution. He said that the State had inflicted grievous wrong on the Church by reason of its being established, and they could only free the Church by bringing about disestablishment. (Cheers.) There was the Public Regulation Act, and the enforcement of that Act they were told did not depend on whether the priest was right or wrong, but whether three men could be found to bring it into action. They had seen what had been done at St. Peter's, Folkestone, and he had seen something of its working at Hatcham. (Loud cheers.) The Archbishop of Canterbury told Colonel Childers it did not matter who the three persons were so long as they called themselves members of the Church of England. (Cries of "Shame.") His grace in a recent address said he should like to see some of the gentlemen of the league. Well, it would be a good thing to send a deputation from the Church League to his grace. The archbishop presumed too much on his power. They were told that when the bishops got before his grace they were like a lot of six-form boys. (Laughter.) His grace would

like to know what they wanted. They wanted freedom, and they intended to have it. (Cheers.)

The Rev. Ivor Guest, of Bromley, Kent, said he was much encouraged by the opening remarks of the chairman about fair play being accorded to those who differed from the resolution. He had come there by accident, but he could not agree with the resolution. He had lately been in the United States of America, and there the feeling was in favour of a connection between Church and State, and at a large meeting held at the Cooper Institute resolutions in favour of such a connection were carried by acclamation. In America they found that they had built the pyramid from the apex, and they found the State had no conscience—(loud cheers and laughter)—because they never allowed the Church to be united with it. It perhaps never occurred to Mr. Mackonochie that the union of Church and State was of Divine origin. It first came into operation in the time of Moses, who was the civil head of the children of Israel, and yet controlled the Jewish Church, for he rebuked Aaron, the high priest. Right down to the time of David that connection was kept up, and David himself was king and priest. Our Saviour did not abrogate that condition of affairs, but He wrought a miracle to pay the tribute due to the Roman Emperor, and he enjoined them to give that which was Caesar's to Caesar. (Loud cheers.) Church and State must go together. (No, no.) Was it not said that the kingdoms of this world were to become the kingdoms of Christ? The Church was sent to control the State, and if they were to separate the two, what was to become of the Protestant Succession? (Cries of "Oh, oh.") Did they question their freedom? (Yes, yes.) Well, they could secure their freedom by going out of the Church. (Loud cries of "Where to?" and confusion.) Was not their zeal worth anything? When John Wesley went out of the Church he had his own chapels. Every Sunday in their beautiful service they prayed that they might hold the unity of the faith, but how were they to hold it?—in the bonds of peace. St. Peter had actually written something which would solve the whole question. The Apostle said: "This is thankworthy, if any man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if, when ye do well, and suffer for it, and ye take it patiently, this is acceptable with God." (Cries of "Mr. Tooth.") Mr. Tooth did not suffer patiently. (Loud cries of dissent and confusion.) To break into a house of God was not acting patiently. (Cries of "What did the bishop do?") The bishop had patience with him week after week. (Renewed confusion.)

The Chairman: I cannot allow the conduct of Mr. Tooth to be discussed. It is beside the question. (Cheers.) The Rev. Ivor Guest said he would move as an amendment these words:—

It is wiser as citizens, and nobler as Christians, to suffer for conscience' sake (even wrongfully) than to agitate with any party whatever.

Anything was better than to agitate with a man like Bradlaugh. A gentleman in the room complained of any comparison being instituted between them and Bradlaugh. It was an insult to them. The Rev. Ivor Guest: You are in the same boat with Bradlaugh, and Holyoake, and such men. (Great confusion.) The Chairman: I must ask you to withdraw those words. The Rev. Ivor Guest: I will withdraw the words, but it is well for you to see who are your associates in advocating disestablishment. A Mr. Kelly seconded the amendment amidst ironical cheers. The Rev. Ben Oliel, in supporting the resolution, said that he should not have spoken had it not been for the remarks of the last speaker. The rev. gentleman had advised them to leave the Church and create a schism, and he had drawn an analogy between the Church of England and the ancient Jewish religion. Now, he (the speaker) was born and brought up a Jew, and he, before he was converted to Christianity, had preached in Jewish synagogues, and he had some right to speak on this matter. There was no possible analogy between the two. The Jewish Church and the Jewish people were identical; but no one could say that the English Church and the English people were identical. (Cheers.) No one could join the Jewish religion without first becoming a Jew by circumcision, and there was no similitude between the members of the Church of England and the members of the Jewish religion. (Cheers.) Because two distinct institutions had as their basis Divine providence or Divine origin, that, therefore, they must embrace one another for ever like man and wife was an argument which, to his mind, was not logical. He thought that they had got to the root of all their troubles—to the root of the troubles of the Church of England by law established—now that they had got down to the question of disestablishment. Those who had watched the movement known as the Catholic movement for the last ten or fifteen years at least, must have noticed that they had been driven by the force of circumstances to questions which they would rather have postponed—such questions as Confession, of Courts of Law, and others—and that they must consider as the root of all those questions the union of Church and State, and it was to that union that they owed the chief of all the troubles connected with the Church of England. (Applause.) It was to the union they owed those blessed gifts of the Prime Minister—the baronial bishops; it was because of that union there were thousands lavished upon those good gentlemen, who, from their lofty thrones, could not very well enter into the feelings, and wants, and necessities of such humble creatures as

poor incumbents and curates. (Applause.) The first thing to be done, if the Church was to gain her freedom and to do the work of Christ's Church, was to undo her submission to the State, and to say to the State, "We will be good citizens and obey all the laws you make for us as citizens; but in the matter of conscience between souls and God we will obey God and not man." (Applause.)

Mr. Mortimer supported the resolution, and said that if the Churchmen of Canada were polled from one end to the other, he did not think there was a single man who would vote for Establishment, for they were fully convinced that the maxim of a free Church in a free country was the best. Whatever might be the issue of the present movement, he quite agreed with the resolution that the separation of the Church and State was a moral necessity of the age. (Applause.) The Church could never prosper unless the laity were fully represented in it. (Applause.)

Colonel Childers stood up to utterly repudiate the speech of the gentleman who proposed the amendment. Could it be said to the members of the Church of England that if they did not agree with everything with regard to the Church and State, and considered that they were hardly treated in various Church matters, that they were to go out of the Church of England? (A voice: "Absurd.") Such a thing had been said by one bishop, and he (Col. Childers) was thankful to say that one only had said it; and that night the same had been said by one priest, and he (the speaker) hoped he should never hear it said again by any other priest. (Applause.) The Church of England was to them a branch of the Catholic Church to which they belonged. It was impossible for them to go out of it, because they had nowhere to go to. He did not come forward as an agitator for a separation, and give them the government of their own Church, which it was their right to demand. (Applause.)

The Chairman then put the amendment to the meeting, and there were only seven hands held up in its favour; and upon the original motion being submitted to the meeting, it was carried by an overwhelming majority and amidst great applause.

The Rev. A. H. Stanton moved:—

That permanent Church endowments are not necessary, but rather contrary to fundamental principles of Christianity.

He observed that the present was the first opportunity he had had of speaking to his hearers on the subject. He had always been a very strong Liberatorist, and the principle of the resolution had been his secret conviction for many years. Five years ago he came to the conviction that he ought to put his belief into practice, and he therefore went down to the offices of the Liberation Society, and had his name entered upon the roll. The motion was the most radical motion of that radical movement, for the League not only demanded disestablishment, but that the permanent "endowments were not necessary, but rather contrary to the fundamental principles of Christianity." Now, there was a great many persons who would go so far as disestablishment, but not so far as disendowment, but he stood forward to defend the principles of no disestablishment without disendowment. (Applause.) Establishment was bad enough, but they believed that disendowment was simply worse. He should be most happy to be buried by the side of a Dissenter, in the Church ground, and he should be still happier to be buried in a Dissenting burial ground. He mentioned that because one speaker had referred to the Burials Bill. He believed that the truth was blasphemed whenever it had endowment to support it. Truth stood upon its own basis, and if truth wanted the support of this world it could not be true. It had been said that the Church would die out altogether unless they had endowments to keep it up; but if the truth of God could not be kept up without endowments, then they were not worthy of it, and it had better die out. If men would not pay for the truth they were not worthy to possess it. In an endowed Church a man might have his endowment and do next to no work at all. It was a disgrace to religion, and to truth, and to the honour of the country that such should be the case. (Applause.) There were persons who went about with the Gospel in one hand and played with the Gospel with the other. If they wanted to know what made infidels he would tell them that it was not the difficulties of the faith but the difficulties of the practice. (Applause.) He longed for disestablishment, and yet he hardly saw when it would come. His reason for his doubts on that point arose from seeing in the *Times* last week that the endowments of the Church of England amounted to over 4,000,000*l.* sterling a year. He then thought to himself that they would have a struggle to upset 4,000,000*l.* a year. (Laughter and applause.) He was certain that the Establishment of the Church would perish within a month if it were not for the vested interests that surrounded it, and therefore when he stood forward to propose that motion, he maintained that they would never get what they desired unless they went in for the whole thing and said "Religion is too true, too noble, that it was too true in its own essence ever to be established or endowed." (Loud applause.)

Mr. Bowdler Sharpe seconded the motion.

Mr. Weston Sparkes (of Crediton) supported the resolution, and after a few words from the Rev. Ivor Guest,

The Rev. A. H. Stanton replied. He maintained that the present generation could, and ought, and would support the faith which they believed to be

true; and if they were not prepared to give temporal things to those who gave them spiritual things, they were not worthy of having them. (Applause.)

The Chairman remarked that as to coming out of the Church of England if they were not satisfied with it, they believed the Church to be one Holy Catholic and Apostolic Church, and for them it was the one only Church in which alone salvation could be sought; therefore, let the State oppress her as much as she could, they must cling to the Church of England, because it was the body of Christ through which the grace of Christ came to them; and to separate from her was simply and absolutely to separate from Christ. That was the reason why they could not go out. (Applause.)

The resolution was then put and carried, ten persons only voting against it.

The next resolution moved by Mr. J. A. Heaton, was as follows:—

That this meeting pledges itself to the principles of the Church League.

Having been seconded, it was carried, as was also a vote of thanks to the rev. chairman.

THE LIBERATION SOCIETY.

(From the *Liberator* for June.)

As inquiries have been made on the subject, we may state that no one has yet been chosen to fill the secretaryship which will be created on the retirement of Mr. Carvell Williams in August. A sub-committee is now sitting to consider the arrangements and the mode of selection, &c.

It will be seen from the list of officers elected at the conference that Mr. John Benham takes the place of Mr. Alfred T. Bowser, as one of the society's three auditors. The change was made at the request of that gentleman, he having filled the office for several years. On the fact being reported to the Executive Committee, they directed the secretary to write to Mr. Bowser, to express the sense they had of the value of the services which he had rendered to the society. It is true that the work comes "only once a year," but it has to be done at a particular time, however inconvenient, and since the society's operations have been so largely extended it has so largely increased as to consume much more time than formerly.

The two documents on disestablishment and disendowment, published at the recent conference have been largely asked for, and the demand will, no doubt, increase. It is necessary to state that Mr. Martin's pamphlet on the "Property and Revenues of the English Establishment" cannot be gratuitously circulated. It is published at 2*s.* 6*d.*, but will be sent to subscribers for 2*s.* post free. Neither is it intended to circulate the "Practical Suggestions relative to disestablishment and disendowment" in the same way that tracts are distributed; though, to a limited extent, they will be supplied to the society's local representatives. Three editions have been prepared, viz., a "large edition," at 6*d.*, or 20*s.* per 100; a "medium edition," at 2*d.*, or 10*s.* per 100; and a "cheap edition," at 1*d.*, or 5*s.* per 100.

The *Methodist Recorder* has the following:—"The Liberation Society has shown extraordinary vitality during the last few years, and if it continues to go on as now for a few more years there will not be a village green in England on which the villagers will not have had their public meetings and private discussions on disestablishment and disendowment. The Liberation Society is making an unwearied use of its large resources, and other causes within the Establishment are working in its favour. No man can tell how soon the question of disestablishment may come to the front at a general election. Come when it may, it can hardly come too soon, for the longer the Establishment lasts the more will the Ritualists prevail, and the larger slice will they have when the vested interests come to be compensated."

Referring to the renewed agitation which may be needful for the abolition of the Ceylon subsidies, the *Ceylon Observer* says:—"We shall henceforward be fighting shoulder to shoulder with the Indian Liberation Society, and with the cordial support of the Liberation Society in England, whose secretary, Mr. J. Carvell Williams, is indefatigable in his exertions on behalf of Ceylon now that our grievance has been formally brought before the British public." The *Observer* in addition quotes from Mr. Williams's despatches relative to Mr. M'Arthur's anticipated motion, and also his speech at the Cannon-street breakfast, and adds:—"We think there is good reason to feel satisfied with the amount of attention given to the Ceylon grievance in England, and to anticipate from this, as well as from the attitude of the Colonial Office, an early and favourable termination to the agitation set on foot in Colombo in December, 1875."

THE LIBERATION SOCIETY AND CHURCH DEFENDERS.

CHARGE OF DISTURBING A PUBLIC MEETING.

(Abridged from the *Norfolk News*.)

An investigation of considerable public importance, and of more than local interest, took place on Monday at Terrington Petty Sessions (before J. Patrick, Esq., the Rev. E. Bramhall, G. Helsham, Esq., Captain Metcalfe, and the Rev. J. Davis), into the conduct of certain persons who were alleged to have been guilty of riotous conduct at a meeting held at Walsoken on May 4, under the auspices of the Society for the Liberation of the Church from

State Control, to have injured the building in which the meeting was held, and to have assaulted some of those attending such meeting. On the other hand, the persons accused of these offences charged some of those whom they were accused of assaulting with committing assaults upon them. There were altogether thirteen summonses pending for hearing, and the large attendance of people in and about the court-house showed that the proceedings had obtained some notoriety in the district. Mr. S. Reeve (instructed by Mr. S. Bennett, from the office of Mr. W. H. Tillett, of Norwich) appeared to support the informations laid at the instance of the friends of the Liberation Society, and to defend them from the counter charges; while Mr. T. M. Wilkin, of Lynn, appeared to defend those who were described in the case as "Church Defenders," and to support the informations they had laid against the Liberationists.

The charges preferred by the Liberationists were as follows:—Against Edward Howard, seventeen, clerk, of Wisbeach, for assaulting and beating John Ravelen; against Frederick S. Buck, solicitor's clerk, Walsoken, for maliciously injuring the coat of John J. Ravelen to the amount of 4s.; against the same for assaulting J. F. Studd; against W. H. Bloy, assistant schoolmaster, Frederick S. Buck, and William White, solicitor's clerks, for maliciously injuring the Primitive Methodist Chapel by breaking the windows and damaging the door; against William H. Bloy, F. S. Buck, William White, Edward Howard, and George Bolding asking for surties for good behaviour; and against Bloy, Buck, and Howard for a riot. The counter-charges were:—Against John Studd, farmer, for maliciously injuring the coat of Frederick S. Buck; against John Thomas Studd for assaulting Buck; against William Albins, for assaulting William Henry Bloy; against J. J. Ravelen, for assaulting William H. Bloy; against William Wilson, for assaulting William H. Bloy; and against Robert Crawley, for assaulting William H. Bloy.

Mr. Reeve said, instead of troubling the magistrates with a dozen or score cases, he thought it would be better to proceed with the charge of riot, as all the matters to be inquired into arose out of one transaction. The question to be tried was whether or not certain persons who happened to be Nonconformists had a right to hold a meeting in their chapel without being disturbed by other parties. It was of little importance whether one man gave another a blow, or tore another man's coat; but it was of the greatest possible importance whether Nonconformists or any other body of Englishmen had a right to hold a public meeting without being disturbed by people who differed from them. The best course to adopt in dealing with this question would be to send it for trial before one of Her Majesty's judges, who would deal with it solely and purely upon the evidence before him. He therefore proposed, with the approbation of the magistrates, not to press the individual charge of assault, but to proceed with the charge of riot against three or more persons, and to ask that they be sent to take their trial at the assizes. The society he represented did not propose to harass a great number of people, so they would only proceed against the ringleaders of the disturbance, that the case might go for trial. If that course were adopted, he should advise his clients to withdraw all the charges of assault. The moment he suggested that this course should be taken to try the case upon its merits, Mr. William Tillett, who was instructing him, issued summonses against certain persons for rioting. He proposed, therefore, to proceed with that case, and if Mr. Wilkin was not ready with his answer, to ask for an adjournment.

Mr. Wilkin did not object to the withdrawal of the summonses for assault. A large question was at stake in this inquiry. If these Liberators were to have their full swing, religious discord would be created which it would take years to smooth down. It would be unfair to ask him to go into the question of rioting, because, as the summonses preferring that charge were only issued on Saturday, he had not been able to see what witnesses he should require to call to be bound over to the assizes.

Mr. Reeve said that the prosecutors had no desire to do anything oppressive, harsh, or unchristian. What they said was, that if the defendants would simply come before the magistrates and apologise for having been in the chapel and created a disturbance there, they as Christian men considered themselves bound to forgive them; and all they wanted was a promise which would satisfy the magistrates that there should be no further disturbance. If defendants would not give such a promise, then he was directed to proceed upon the charge of rioting, that the case might be sent before one of Her Majesty's judges. He should lay before the court the evidence which he had to adduce, and Mr. Wilkin could call any witnesses he pleased at the next sitting of the magistrates. Mr. Wilkin opposed any such arrangement, on the ground that he could not cross-examine the witnesses for the prosecution, because he had not the materials to enable him to do so.

Mr. Reeve said that if the case were adjourned, he would of course be at liberty to amend the specific charge in any way he thought fit. The clerk asked if it was understood that the summonses for assault would be withdrawn, and that the hearing was to be confined to the case of riot. Mr. Reeve said that he was not prepared to consent to that now. He was prepared to let all the cases stand over, that Mr. Wilkin might have time to answer the cases of riot. He, however, thought

that the best way to have proceeded would have been to have preferred one charge; and if it had been decided to send the case to the assizes, he should have advised that the other summonses be withdrawn. Mr. Wilkin agreed to the adjournment of the cases if the prosecution would pay the expenses. Mr. Reeve said he would in that case proceed.

The summonses against Frederick Samuel Buck, charging him with maliciously tearing the coat of John James Ravelen, was then heard.

Mr. Reeve, in opening the case, said that on May 4 a meeting was held at the Primitive Methodist Chapel, Old Walsoken, called in a handbill as follows:—

Religious Equality.—On Friday next, May 4, 1877, the Rev. J. H. Lummis, of Wisbeach, will give a lecture in the Primitive Methodist Chapel, Old Walsoken. The subject, "The Question asked by Mr. Gladstone." The chair to be taken by Mr. Kerridge. Admission free. All are invited.

Mr. Lummis had shortly before lectured at Guyhirn, where the meeting was broken up by persons with whom defendant was acting at the Walsoken meeting on May 4. It was generally supposed that persons attending lectures would conduct themselves with decency and obey the ruling of the chairman. When Mr. Lummis attended at the chapel to deliver his lecture he found there many Nonconformists, but outside was a large number of persons who received him in a manner which was indecent and improper, and some used strong language and forced themselves into the chapel. These persons were, however, politely shown to their seats by a man named Albins; but some of them created confusion by refusing to be seated. Mr. Taylor, who had been asked to take the chair in the absence of Mr. Kerridge, in opening the proceedings, said that they had met to hear a lecture, not for a discussion. Mr. Reeve spoke of the customary formalities after lectures which were not followed by discussion, the passing of a vote of thanks, if the audience were pleased; but the persons who called themselves "Church Defenders" said that they came to the meeting for a discussion. When the chairman said there would be no discussion, Bloy, the ringleader, who was repeatedly requested to be quiet, indecently said, "Shut up, old fellow! we did not come here to hear you." Though told that there was to be no discussion, Bloy, forgetting that he was in a place of worship, talked of being an Englishman, and persisted in interrupting, until he was told that if he were not quiet he would be removed. Then the lecturer began to address the meeting, but Bloy by his interruptions practically stopped him, whereupon the lecturer told that if he was not quiet he would be turned out. Bloy replied, "You told us that at Guyhirn." Now, these Methodists at Walsoken claimed their right as Englishmen to hold their meetings without being disturbed; and Mr. J. W. Smith, in his book on "The Law of Meetings," laid it down that if persons interrupted a meeting the police might be called upon to interfere, or the persons might be turned out as trespassers by the persons who were entitled to the immediate possession of the room. Unless this were so, meetings would be broken up by persons who would not submit to the chairman as they were bound to do, and the object of the meeting would be frustrated. If a person went to a meeting it must be for the object of the meeting, as to hear the lecture; if he went with any other object he was a trespasser, and had no right in the building. When Bloy told the lecturer, after his caution, that he had threatened to have him turned out of the meeting at Guyhirn, he added, "Who will turn me out?" Ravelen, who had authority in the management of the meeting, said, "I will"; and then proceeded to turn him out. Thereupon Bloy, Buck, and others, called out, "Churchmen to the rescue." A number of men accordingly came to the rescue, when Buck, who tried to prevent Bloy being turned out, seized and tore Ravelen's coat. Eventually these disturbers were ejected, and they remained at the door, which they beat with sticks till it was partly broken. The window shutters and windows were broken, stones were used, and persons were assaulted with kicks and sticks. A more gross, cruel, foolish, unmanly attempt to stop a meeting could not be imagined. He was curious to see the persons who, acting thus, dared to say they represented the Church of England. Men of learning and position did not attempt to stop meetings or hinder free discussion by clamour; on the contrary, they were always open to hear their opponents, as he knew from his experience in Norwich of the manner in which this very question had been there treated by lecturers holding opposite views. He, however, trusted that the result of this case would be that the proposition he originally made would be accepted. Mr. Reeve then called witnesses whose evidence would raise the whole question.

John Ravelen, coal porter, of Wisbeach, and a Primitive Methodist, a very respectable-looking man, described what took place at the Old Walsoken Chapel when Mr. Lummis attended to lecture. When the lecturer arrived, there was a rush of persons, among whom were Bloy and Bolding, into the chapel, and the former at once got into some altercation with Albins, who was showing people where to sit. There was great hubbub at the commencement of the proceedings, because the chairman said that they had assembled to hear a lecture, not for discussion. Bloy repeatedly inquired, "Can't I ask a question?" The chairman replied, "No; you have come to hear a lecture; call a meeting on your own grounds, and pay your own

costs. If you interrupt the meeting, you will be removed." As Bloy would not maintain order, Ravelen put his hand upon his shoulder and said, "If you can't be quiet, you will be removed." Bloy and Bolding said, "Who'll remove us?" "I will," said Ravelen, who was a member of the local committee of the Liberation Society. Hardly had the lecturer begun to address the meeting, when Bloy, Bolding, and others, made such a great row with their feet and their sticks, that nothing could be heard. The chairman in vain appealed to them to be orderly, so some one cried, "Put them out!" Ravelen again told Bloy that if he were not quiet he would be ejected. "Who'll do it?" Bloy defiantly asked. "I will," said Ravelen; and as the people shouted "Turn him out," Ravelen took hold of Bloy, saying "Out you come!" But Buck, who was sitting in the pew or bench behind Ravelen, prevented this by seizing Ravelen round the neck and pulling him backwards, so that he was forced to quit his hold of Bloy to protect himself. As Buck moreover cried out "Church defenders to the rescue!" Ravelen was surrounded in a moment and received some very rough treatment, and in trying to liberate himself from the grasp of Buck, his coat was torn so as to be made worthless. Mr. Wilkin commenced his cross-examination as if he wanted to ascertain what Ravelen could know of Liberation principles.

The further cross-examination brought out the fact that in the struggle between Buck and Ravelen, the coat of the former was also torn half-away. These proceedings, it was elicited in re-examination, greatly alarmed six or seven women who formed part of the audience, and with shrieks they ran towards the pulpit.

The next witness, Mr. John Thomas Studd, farmer, gave a similar account of the row, and he solemnly declared on his oath that he believed the object of Bloy and others was to break up the meeting. When Buck seized Ravelen from behind, just as he was going to put Bloy out, Studd approached them, when Buck viciously kicked him in the jaw. Mr. Studd, who is a good specimen of the Norfolk farmer, said that though he could have taken Buck under one arm and Bloy under the other (for they are both short persons), he refrained from retaliating, as he thought it better to quiet the disturbance—a forbearance which Mr. Reeve said was most commendable. The majority of those present at the meeting, Mr. Studd said in cross-examination, were in favour of Liberation principles, and the hooting and hissing were improper; and, moreover, Bloy used improper expressions, when he said that Mr. Lummis was telling lies. What occurred in chapel would have been passed by but for what subsequently took place outside, for the knocking at the door, the breaking of the shutters, and the throwing of stones through the windows, prevented the meeting being brought to its proper conclusion.

The Rev. J. H. Lummis, a Baptist minister, who delivers lectures under the auspices of the Liberation Society, next gave evidence, stating that on April 25 he delivered a lecture at Guyhirn amid great interruption from Bloy amongst others; and corroborating what Ravelen had said about the opening scene of the meeting at Walsoken, Mr. Lummis described what he saw of the conduct of Bloy and others there. He had hardly stated the question asked by Mr. Gladstone, "Is the Church of England worth preserving?" when there was a renewal of the interruption, upon which he said "If that disturbance continues, you will have to be put out." Bloy said, "You told us so at Guyhirn." Thereupon followed an altercation between Bloy and Ravelen, a call of "Church defenders to the rescue," and the ejection of the disturbers; but order was not sufficiently restored for a quarter of an hour for him to proceed with his lecture. Even when he did, he was so interrupted by the building being assailed with sticks and stones, causing the shutters and windows to be broken, that he had to give up before he had got half through the lecture. On going home he was hustled; persons suggested "Put him into the pit," and others pelted him with soda, so that for three-quarters of a mile he was in danger. Mr. Wilkin cross-examined Mr. Lummis upon some of his utterances.

Mr. Taylor, a retired tradesman, who is between seventy and eighty years of age, said that as chairman of the meeting he ruled that there should be no discussion, because that privilege had been abused at Guyhirn. He corroborated what had been said of the row.

Mr. Moncrieff, a Nonconformist, stated that Bloy, when turned out of the meeting, characterised Mr. Lummis' statement as lies, that Buck was kicking and struggling when he seized Ravelen, and that after the disturbers had been removed, stones were thrown through the windows.

Mr. Wilkin contended that there was no case of malicious injury for him to answer. There was a struggle between Ravelen and Bloy, and Buck catching hold of Ravelen, who fell against the seat, tore his coat, but without any malice. Moreover, Bloy was invited to the meeting, and who had a right to turn him out? Englishmen could hiss and express their disapprobation of what they heard at meetings. But this society did not like discussion, or they would have brought an action in the county court for the recovery of the injury to the coat, and there Buck's mouth would not have been closed. When attacks were made upon the Church of England, persons had a right to ask if there would be a discussion.

Mr. Reeve, who said that the parties might have waited until some statement had been made before they asked for discussion, contended that malice

was inferred, as when a man broke a hedge in trespassing upon a wood.

Mr. Wilkin maintained that as "all were invited" to the meeting, Bloy ought not to have been turned out, and that the chairman ought to have been elected by the meeting, when perhaps a veto would not have been put upon discussion.

Mr. Reeve said it was customary to appoint a chairman beforehand, and if the appointment did not please the disturbers, they should have proposed someone else; but when he was allowed to take the chair it was their business to submit to his ruling. If a lot of noisy boys were to be permitted to disturb men in grave matters it could not be expected that men would always keep their temper. As a Norfolk man, he felt it to be a scandal that men could not come forward to express their opinion without being answered by brute force, as was threatened against Mr. Lummis. Buck, from his position in a lawyer's office, must have known that he was doing wrong in resisting the turning out of Bloy by those who had authority in the chapel.

The magistrates then cleared the court; and after some time the public were readmitted, when

The Rev. E. Bramhall said: The magistrates have considered this case, and they cannot convict the defendant of malicious injury.

The Clerk: The information is therefore dismissed, with costs 9s. 6d.

Mr. Reeve then proceeded with the charge against Buck for assaulting Mr. Studd, in support of which the evidence in the previous case was taken as read. Mr. Studd, however, further said that when the attempt was being made by Ravelen to turn Bloy out of the meeting, he went to the spot, when defendant kicked him in the jaw, and also struck him with a stick. So much was his jaw injured, that he was afraid he would be lockjawed. In cross-examination, complainant said that defendant was not held down until he began kicking, and that he never struck defendant a blow; all he did to defendant was to get hold of the collar of his coat to prevent his kicking. Ravelen stated, in addition to the evidence he before gave, that when Studd told Buck that he had kicked him in the jaw, he replied, "And you tore my coat." A witness named Balls deposed that he heard Buck tell one of his "pals" that Studd had torn his coat; and the "pal" replied, "I would have split his skull open with the stick." Buck answered, "I could not get at him, but I gave him three good kicks." Witness said that Buck was clambering over a pew when he kicked at Studd from behind—"like a donkey," Mr. Reeve remarked.

Mr. Wilkin's defence to this case was that Bloy had a perfect right to be at the meeting, that Ravelen had no right to remove him, that Buck simply went to the relief of Bloy, and that as Mr. Studd went to Ravelen's rescue he was kicked. No row was intended by the parties who went to the meeting. Mr. Wilkin created some amusement by comparing the conduct of the Liberators to the grace-walkers, who, as described by Mr. George A. Sala, sought to convert Colonel Quagga. As that officer thrashed every grace-walker who was sent to convert him, the sect employed a pugilist to assume the garb of a preacher, and to wait upon the Colonel, who, when he proposed the usual thrashing, found he had caught a tartar, and yielding to superior force was converted. He contended that the Liberators wanted to convert the Churchmen of Walsoken by physical force; and the general scramble and row which ensued at the meeting resulted from an attempt being made to turn out those who had been invited to attend it. He then called several witnesses.

The first witness, William Henry Bloy, said that he went to the meeting because a bill was sent to his school, and without having made any previous arrangements with anybody to create a disturbance. When Mr. Moncrieff supported the application for a discussion, he said that he should like to have that confirmed by the chairman, whereupon Ravelen seized him by the shoulder, which was followed by a great deal of noise around Buck. Bloy denied that he annoyed the Guyhirn meeting, and said that the chairman of that meeting even praised him for his conduct; while he stated that he had no recollection of Mr. Lummis telling him at the Walsoken meeting that he would be turned out, or of Ravelen saying anything to the like effect. He also denied making use of any offensive expressions, and said that the window of the chapel was broken by some person putting his elbow through it from the inside. George Simpole said he did not hear Bloy make use of offensive remarks, and that he saw Studd tear Buck's coat. This witness, however, stated that Mr. Lummis did refer to Bloy's disturbing the Guyhirn meeting, and cautioned him that if he were not quiet he would be turned out. William Henry Kingston was called to prove that Studd struck Buck on the cheek in the scuffle.

This was the case for the defendant.

The magistrates having consulted, decided that Buck did commit the assault, and fined him 1s. and 1l. 8s. costs.

Mr. Reeve then proposed to take the case against the lad Howard for striking Mr. Studd with a stick. If defendant would admit the assault and apologise he would withdraw the summons on his payment of the costs. Mr. Wilkin said that Howard must plead guilty, as he had no defence. Mr. Reeve said that Studd and Howard's father were friends, and if the lad would express his regret it would be sufficient. Howard accordingly pleaded guilty, and apologised to Mr. Studd, whereupon

the summons was withdrawn on defendant paying costs.

Mr. Helsham suggested that in future, to avoid any such disputes as arose in this case, the promoters of the meeting should put on their bill, "No discussion allowed."

Mr. Reeve was about opening the case against Bloy and White for damaging the chapel, when Mr. Helsham said: Is there a way in which this matter can be settled in an amicable manner?

Mr. Reeve then expressed his opinion that he had done enough on behalf of the Liberation Society to show the public by the decision of the magistrates that such society, in common with all others, was under the protection of the law.

The Bench: Undoubtedly.

Mr. Reeve said that the society did not wish to press harshly upon these people, whom they believed to have been foolishly misled. As two persons had been convicted, one by the Bench and the other upon his own confession, that would be sufficient, so he would not waste any more of the magistrates' time, but withdraw the other summonses.

Mr. Wilkin: And I will withdraw everything, and I promise that whenever they have a discussion again, we will never go near them. I echo what Mr. Reeve has said, that it would have been better if they had not gone. It does no good.

The proceedings, which had occupied six hours, then terminated.

DISESTABLISHMENT MEETINGS.

Mr. Gordon is addressing a long series of meetings in Cornwall on the Burials question, the Wesleyans having taken great interest in this subject. Last week Mr. Gordon lectured as follows:—

LAUNCESTON.—Monday evening he was at the Wesleyan Schoolroom, Mr. Pethybridge presiding. There was a very fair attendance, including leading Nonconformists, but sad disturbance by adjoining church-bells, which raised a tremendous clatter from beginning to end. Mr. Gordon had scarcely anticipated such a reception, he said, so soon. There was a unanimous resolution, with petition.

PENZANCE.—On Tuesday evening, at St. John's Hall here, the Rev. W. Andrews, Wesleyan superintendent, occupied the chair. It was a good company, and great interest. There was a petition and resolution, several friends ably following Mr. Gordon's address.

ST. AUSTELL.—On Wednesday evening Mr. Gordon was in the Town Hall, but, unfortunately, the night of the local feast, and, in addition to pre-occupation of the public mind there by noise, great row underneath and around the hall. Mr. Hobbs presided. The meeting, however, was hearty.

HELSTON.—On Thursday evening, at the Town Hall, there was a capital attendance. Mr. Rows presiding. Mr. Gordon and lecture were received with enthusiasm, the subject being especially appropriate in Helston, where the burial board has just refused to build any mortuary chapels at all, because if they build one, they must build two. Mr. Gordon advised them to be consistent, and refuse to divide the ground. More, of course, will be heard of this case.

TRURO.—On Friday evening, in the Assembly Rooms, was the best meeting yet held under Liberation auspices in the future Cornish city. Mr. Martin was in the chair, and most hearty reception of Mr. Gordon's lecture, and subsequent addresses of local friends.

This week Mr. Gordon is at Camborne, Falmouth, Hoyle, Redruth, and then on to Winchester, near Cheltenham, of recent burial case fame.

BOTTISHAM, NEAR CAMBRIDGE.—On Wednesday evening last the Rev. J. H. Lummis lectured here on "The Counter-Reformation Movement," the Rev. Mr. Thain presiding. Another meeting asked for. New ground.

SOHAM, NEAR ELY.—There was a large audience to hear a lecture on Friday evening last by Mr. Lummis, the Rev. W. Young presiding, supported by several ministers of the district. Cordial appreciation was expressed, and an interest excited which is not likely to diminish. New ground.

WATERBEACH, NEAR CAMBRIDGE.—The Rev. J. H. Lummis lectured in the Baptist Chapel on Thursday evening last, James Toller, Esq., in the chair. The topic of the lecture was "Stock Objections to Disestablishment," the lecture being heard with much interest. The Revs. Messrs. Hall, Wainwright, and Bell also spoke, together with Messrs. Todd and Graves. A resolution was passed condemning the Government Burial Bill. New ground.

On Sunday in all the Roman Catholic churches in the metropolis services were held in celebration of the Pope's Jubilee.

The Duke of Norfolk has offered an asylum in England to the deposed and exiled Bishops of Paderborn and Ermland.

Canon Thorold, Bishop Designate of Rochester, has sailed for America, and intends to be back in London early in July. The *Record* has "much pleasure, in announcing that he will be succeeded in his canonry in York Cathedral by the Rev. James Fleming, M.A., vicar of St. Michael's, Chester-square.

RELIGIOUS FREEDOM IN SPAIN.—The Protestant pastor of San Fernando, in the Province of Cadiz, having refused to remove his hat on the passage of a Catholic procession was attacked and ill-treated

by the people. The Government being resolved to maintain the principle of religious liberty has ordered an investigation into this affair with the object of punishing the guilty parties.

RITUALISM IN SOUTH LONDON.—The *South London Observer* says:—"An ugly episode happened to the Bishop of Winchester the other day. On his lordship arriving at the Ritualistic Mission Church of St. Alphege, Blackfriars-road, for the purpose of holding a confirmation, he was met with a protest signed by a number of ratepayers complaining of the teaching and ceremonial of the church, where, they allege, the use of the confessional is extensively practised."

THE DENBIGH REREDOS CASE.—Lord Penzance, as Dean of Arches, had before him on Saturday the case of Hughes and Williams v. Edwards, which is known as the Denbigh reredos case. The question at issue is whether the representation of the crucifixion of our Saviour could legally be placed in the Church of St. Mary, Denbigh, or whether it was, as alleged on the other side, an adjunct to a Roman Catholic altar, and liable to superstitious reverence, and likely to cause scandal and offence. At the conclusion of the arguments Lord Penzance reserved judgment.

A BISHOP ON THE CHURCH CRISIS.—The Bishop of Ely, writing in reply to an address from a number of clergymen of Cambridge and the neighbourhood expressing great anxiety and distress at the present aspect of Church affairs, says that he is not surprised at their anxiety, adding that in his opinion the crisis is the result not of a few recent events, but of a gradual development through many years of opposite tendencies in the Church and State. His lordship considers the chief difficulty to be that arising from possible legislation as to faith and worship by Parliament alone. He desires a reform of Convocation and the concurrent action of a representative body of laymen; and he considers that while Parliament must have power both to initiate and amend Church legislation, it is essential that nothing should become law without the deliberate and expressed sanction of the Church in her Synods.

THE ANNIVERSARY SERVICES OF THE CONFRATERNITY OF THE BLESSED SACRAMENT were held on Thursday, there being an early celebration of Holy Communion in some 200 churches, while there was a high celebration of Holy Communion at St. Barnabas, Pimlico, and St. Agnes, Kennington Park, at eleven. In the former church there was not standing room; but though vestments were worn, there was no incense used or any of the minutiae of ritual which took place last Corpus Christi Day, at St. Peter's, London Docks. Nevertheless at that portion of the Nicene Creed which refers to the Incarnation nearly the whole of the congregation went down simultaneously on their knees; and the epistle and gospel, which were intoned, were not those recognised by the English Church for the day. The sermon was preached by the Rev. H. Montague Villiers, a son of a former Bishop of Durham.

THE REV. T. PELHAM DALE applied in the Queen's Bench Division on Thursday for a prohibition to Lord Penzance, as Judge of the Arches Court, to restrain him from further proceedings under the Public Worship Act. The ground on which the application was made was that the whole proceedings against Mr. Dale were irregular, first, because the Archbishop of Canterbury and the Bishop of London were both interested in the patronage, so that neither of them could take any part in the matter; and, secondly, because the case had been heard at a place not authorised by the Act—namely, Lambeth, which is not in London or Westminster, or in the diocese of London. Mr. Justice Lush asked what further proceedings it was desired to restrain? Mr. Charles, Q.C., who appeared for Mr. Dale, said that there were the proceedings on the sequestration, and that proceedings might ultimately be taken even to produce a forfeiture of the living, in which event the archbishop would have the right to present to the living. Moreover, there were the proceedings to levy the costs. Mr. Justice Mellor said there was sufficient plausibility in the second objection to induce the court to grant a rule nisi on that point as well as on the first, and as the first was worthy of consideration, the learned counsel might take a rule nisi on both points.

THE BISHOPRICS BILL.—Mr. Cowen has given notice that on the second reading of this bill he will move as an amendment, "That, in the opinion of this House, it is undesirable as long as the Episcopal Church continues to be established by law, to increase the number of bishoprics." On this subject the *Liberator* says:—"One effect of these new appointments will be to so cheapen bishoprics that they will be less influential than they have hitherto been; another, that with so many bishops without seats in Parliament, the public will begin to ask more seriously than they have yet done why any should be there. A third effect will be to increasingly disgust a large section of Episcopals with Erastianism which makes the existence of bishops depend on the will of a Government and Parliament; and creates 'right reverend fathers in God' by letters patent. The injustice of compelling Churchmen to find the endowments, while the Government finds the men, will be more and more felt. And, lastly, the wrangles between the bishops and the clergy are so numerous and so bitter, that more bishops probably means more antagonism and more confusion. But, whatever the practical results, as regards the Church, the appointment of these addi-

tional State functionaries involves the infliction of fresh injustice on that portion of the community which dissents from the Church of England."

CHURCH-RATES AT HORSHAM.—Several persons were lately summoned at the Horsham Petty Sessions for non-payment of a "Church restoration rate." One of them—Mr. J. Harrington—who was summoned for 1s. 1½d., pleaded that, according to Jervis Act, the prosecution must enforce the payment of the rate within six months after the first demand, and as it could not be proved that this was done, the prosecution had failed. The plea was admitted by the magistrates, and the cases were dismissed. "A Victim," writing in the *West Surrey Times*, says:—"The whole amount for which the fifteen Nonconformists were summoned was under a pound, and it appears contemptible that the officials of the richest Church in Christendom should demean themselves by extracting by force such a paltry sum from those who have no interest in the building in which Parliamentary Churchmen worship. If Churchmen had the self-respect and independence which we must accord to most Dissenters, they would not even ask Nonconformists to help them in paying such an insignificant amount as some 60l. or 70l. per year for church restoration purposes. One denomination of Dissenters in this town are making an effort to raise voluntarily some 1,000l. for church restoration purposes, yet the State-Church sect cannot, or rather will not, attempt to raise, without such means as summonses and distrains, the small sum of some 300l. or 400l. yet unpaid of the 1,000l. borrowed some years since."

Religious and Denominational News.

The Rev. R. S. Holmes, minister of the Victoria-road Church, Northampton, has resigned his pastorate, having accepted the charge of Bishopsgate Chapel, London.

At the annual conference of Welsh Wesleyan Methodists at Carnarvon, a resolution was unanimously adopted in favour of laymen being admitted to the deliberations of the Conference.

The Rev. E. Paxton Hood, of Offord-road Chapel, Barnabury, has accepted a call to the church worshipping in Cavendish Chapel, Manchester, which has been without a pastor since Mr. Bray's removal to Montreal.

The foundation-stone of a new Wesleyan chapel, to cost about 7,000l., was on Friday afternoon laid at Gloucester, by Mr. Alderman Hadley, Sheriff of London and Middlesex, who is a Wesleyan, and connected with Gloucester by birth. Dr. Morley Punshon was present, and gave an address.

KIRKSTALL.—The foundation-stone of a new church and schools at Kirkstall—in connection with the Headingley-hill Church—was laid the week before last by E. Baines, Esq. The Revs. T. Slevan (pastor), W. Bolton, A. H. Byles, of Headingley-hill, and E. R. Conder, of Leeds, took part in the service. The new church is to seat 400 persons; the estimated cost being about 3,663l.

THE LONDON SUNDAY-SCHOOL FESTIVAL.—Next Wednesday is the day fixed for the fifth annual festival of the London schools affiliated to this choir. The festival takes the form of a concert at the Crystal Palace, followed by balloon ascents, the fountains, and waterworks, and numerous other attractions. The concert takes place at three o'clock, and will begin by 5,000 selected scholars, teachers, and friends from more than 142 of the Sunday-schools of London.

ORSETT.—The anniversary services of the Congregational Chapel, Orsett, were held on Tuesday, May 29. The Rev. Joseph Parker, D.D., preached in the afternoon. A public meeting was held in the evening, presided over by Serle Nash, Esq., assisted by the following ministers:—The Revs. J. Williams, S. Bate, J. Morison, A. M. Carter, A. Keuht, J. Merchant, H. Pearson, J. F. Buddell (pastor), and other friends. The proceedings of the day were of special interest, owing to the recent enlargement and improved condition of the chapel, which will render it capable of accommodating nearly double the number of persons which it formerly held. Collections were made in aid of the restoration fund.

MANSFIELD (NOTTS.).—On May 29 the memorial-stone of a new Congregational church was laid by Samuel Morley, Esq., M.P., in the principal thoroughfare of this busy Midland town. Since the close of the last century the congregation has worshipped in a chapel scrupulously plain in style and curiously difficult of access. Various efforts to remedy deficiencies which were clearly apparent were made at different periods, but not until April, 1875, while the church was without a pastor, was the movement actually begun. An excellent site in an eligible position was obtained, and here a new place of worship, built of stone, and capable of seating some 600 persons, is being erected, and is expected to be completed early next year. The estimated cost of the church and schools is 4,500l., the total expenses exceeding five thousand pounds. Towards this amount the Mansfield congregation, although not wealthy, has promised to subscribe 1,050l.; friends in other places, 1000l.; the English Congregational Chapel Building Society has granted a free loan of 400l. Altogether, the sums paid and promised, added to the proceeds of a bazaar held on May 2nd and 3rd, and the collections at the stone-laying services, amount to nearly three thousand pounds. There was a large gathering of people, including representatives of every religious denomination in the town, to witness

the performance of the ceremony on the 29th. After devotional exercises, conducted by the Revs. R. Jackson (Sutton) and Henry Marsden, Baptist (Mansfield); the Rev. J. G. Tolley, pastor of the church, read the statement of the Building Committee, and mentioned that copies of various papers and documents relating to the church were deposited in the stone. Mr. Morley then laid the stone with great precision, and in the course of a subsequent address said that the new place of worship was necessary to the town, seeing that with a population of 12,500 there was religious accommodation in Mansfield for only 5,000. He dwelt also upon the importance of sinking denominational distinctions, upon the freedom enjoyed by non-Established churches, the superiority of the voluntary principle, upon the necessity of those who objected to legal restraints to come out of the Church, and upon the danger of disparaging the authority of the Bible as the Word of God. Among the ministers present were the Revs. John Bartlett, T. Mays (Nottingham), H. Arnold (Sheffield), G. Snashall, B.A. (Chesterfield), H. Balls, J. Jenkins, T. J. Cope, Methodist (Mansfield), C. W. Butler (Eastwood), J. E. Moore (Work-sop). A public meeting was held during the evening in the Wesleyan Chapel, the largest building in the town, which had been kindly granted for the occasion. It was filled with an attentive audience. Samuel Morley, Esq., M.P., presided, and in addition to the ministers whose names are given above, the Rev. F. S. Williams, of Nottingham, was present. The Rev. J. G. Tolley gave a brief sketch of the history of the church, and said that their movement on behalf of a new place of worship was not a substitute for spiritual progress. The congregation had increased, and there had been additions to their membership. The work in the Sabbath school and village chapels had steadily advanced. As a congregation they deeply felt that they existed only to extend the kingdom of our Lord Jesus Christ. They were not ashamed of their ancient principles, nor had they the faintest wish to conceal their real position as Protestant Nonconformists, Congregational Independents, and Evangelical Dissenters. In the course of his address the Chairman, after some congratulatory remarks, said he was every day more convinced that denominationalism was one of the greatest hindrances in the spread of religion among the people. He impressed upon them the necessity of attaching less importance to sectarianism and more to their Christianity. He believed that denominationalism was standing in the way of religion, and he said so most distinctly. He himself knew a town in Wales where there were more sittings provided in places of worship than could be filled by the people. He asked the question why it was, that they should try to cut out their fellow Christians, who were just as earnest as themselves. He had asked a minister in the town, whom he had met that afternoon, if in the great villages which were springing up in that district through the great development of the coal and iron trade, it would not be possible to find the Wesleyans, Baptists, or Independents prepared to take a place of worship, not as a Wesleyan, Baptist, or Independent chapel, but as a united body. Moreover, where they had so much in common, he was convinced they would be largely more powerful if they adopted this course than they were at present. He asked them to think over this—it was a very serious matter—and to try to solve this question whether religious work was to be carried on by agencies—the outgrowth of the spiritual life of the people—or by the civil government. In his own judgment it was going against the civil government. (Applause.) He had no doubt whatever but that the influence of political parties was unfavourable, distinctly unfavourable, to the growth of religion amongst the people. He had mixed largely with the people; he belonged to and sprang from them; but he had a deep conviction on his own mind that there was something absolutely wrong among all classes, and that they were missing their opportunity of action. Addresses were subsequently delivered by the Revs. J. Bartlett, F. S. Williams, H. Arnold, G. Snashall, and the proceedings closed with the customary votes of thanks, and singing.

Correspondence.

THE LICENSING QUESTION.

To the Editor of the Nonconformist.

SIR,—As I have recently given in your columns a synopsis of the evidence taken before the Committee of the House of Lords on the "prevalence of habits of intemperance," and, as I have indicated at some length the experience of Norway and Sweden in regard to licensing—which have been especially brought before the committee, I may now perhaps summarise some of the facts and conclusions which are arrived at by the report and the evidence it embodies. One of the most important lessons to be learnt in regard to the question is that the statistics on which so much reliance has been wont to be placed, as showing the comparative drunkenness of towns—the number of apprehensions for drunkenness, &c.—are only very imperfect proof thereof. It is abundantly clear from the evidence brought before the committee that the number of apprehen-

sions for drunkenness is, first of all, one varying greatly under the varying circumstances and towns; and, secondly, that it by no means shows the amount of drunkenness in those towns, or even the amount brought under the notice of the police, but only that widely differing amount in which they take action. One of the witnesses of most experience puts in a statement of the comparative amount of apprehensions for drunkenness in various large towns, but he prefaces it with the caution that the number of police-constables to inhabitants, the extent of the area of the beat of each, and the comparative density of population, are circumstances to be taken into account as well as the manner in which magistrates deal with drunken charges when brought before them. The condition of trade in the various towns is a matter affecting the comparison, and one witness adds that in seaports the amount of drunkenness fluctuates with the wind, and the consequent arrival or non-arrival of sailing-vessels. These causes of variation make generalisation from the returns and statistics difficult; but it seems the opinion of those best able to judge that, in the large towns, drunkenness is increasing. There is very wide diversity of opinion as to the cause of this. One witness blames the extension of the system to "grocers" and "off licences," whilst another believes that the influence of this in the large towns is small. It is understood, however, that witnesses are to give evidence—including a northern county member, who has special opportunity for observation—as to the serious results of the off-licence system in the mining districts. The Chief Constable of Birmingham deems that the club system is a special evil, and one of the members of the committee, catching this tone, designates these political clubs as "unlicensed public-houses." Another conclusion, for which there are reliable figures, is that the Sunday apprehensions are very large; and there is a general, but not a universal, expression of opinion that drunkenness amongst females is increasing relatively and actually.

There is comparatively little agreement as to how this growing evil may be met. On the whole, however, the tendency of thought is in the direction of greater restriction of the growth of facilities for the sale of drink; and, in a large number of instances, the belief is expressed that this check should be applied under the direction of local option. There is a strong plea put in for what may be called the municipal restriction of the growth by the transference to the corporation—or to a body formed from the corporation and from the ratepayers—of the powers, duties, and privileges of the publicans. A desire is expressed, apart from this, and chiefly by the police executive, that there should be some mode of dealing with the "Sunday traveller" question; and by magistrates that their powers should be extended so that they could attach conditional clauses to licences, and that they had power to prevent structural alterations in licensed houses. The latter springs from the growth of the "long bar" and vault system, under which public-houses lose their character of places of refreshment, and become, as it is graphically stated, mere resorts for "congregational drinking." There is also the expression of a desire that cumulative penalties should be more frequently awarded for drunkenness, and several other minor but still important suggestions are made.

It is evident, however, that the fringe of the question has only as yet been touched. At present only four great boroughs have been adequately represented, and the county which has acquired so great a notoriety for that growth of its drunkenness has been unheard. Moreover, it is not so much in the great centres of town population—vast as is the drunkenness there—where the evil is greatest proportionately, for in some degree concentrated public opinion partially becomes a corrective; but it is in districts such as the Potteries, in the Welsh, Cleveland, and Durham mining districts, where that opinion cannot be so concentrated or directed, that there is now the need of light. In the large towns, moreover, there is, as a general rule, something like uniformity in the mode of dealing with offenders against the law, but in the scattered populous districts there is anything but this. There is also need that the efforts which have been made in several parts of the country to enforce existing laws—such as that at Luton—should be investigated, and also that the bearings of provisions in local and municipal Acts should be made known, as it is understood that in the latter there are some curious provisions the bearing and effect of which would be a valuable mass of evidence. In several parts of the country—as at

Saltire—there are districts in which the sale of drink is prohibited; and an official statement as to the results of these personal prohibitions would be a valuable addition to the knowledge necessary before dealing with the licensing system. In these and in other similar modes there is a wide field yet to be traversed, and if the committee should attempt it, and succeed in the attempt, they will have rendered a greater service to the cause of temperance and licensing reform than has been rendered since the committee of the reformed House of Commons, presented over two-score years ago, through Mr. Silk-Buckingham, a memorable report.

Yours, &c.,

J. W. S.

June 2, 1877.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, MONDAY NIGHT.

The House of Commons which met on Thursday after the Whitsuntide recess, showed no violent disposition to resume its work. There were not more than half-a-hundred members present at any time of the night, and these did not find any superior attraction in the oratorical fare provided for them. Lord Elcho happening to be in his place took the opportunity of delivering a speech, or rather of addressing to the Government an interpellation, which slightly ruffled the equanimity of the assembly. The noble lord wanted to know, in brief, whether Her Majesty's Government were prepared for any contingencies that might arise out of the war between Turkey and Russia, and even wanted the Minister of War to go into details showing what he was prepared to do, and when and where he would do it. Of course Mr. Hardy declined to give the desired information; but it was with some difficulty that Lord Elcho was induced to subside.

In the meanwhile, Mr. W. H. Smith was hanging about, fearful lest some brusqueness of reply should lead to unpleasantness and to a scene, the net result of which would be the postponement of the Committee of Supply. But Mr. Gathorne Hardy, though he has the reputation of being an exceedingly short-tempered man, always holds himself in on occasions like this, and nothing could have been more judicious than the tone and manner of his reply. Thus, after a few more speeches had been made, the House went into Committee, and Lord Elcho and members like him—who do not care to take part in the drudgery of legislation, being chiefly interested in making speeches on prominent questions—having retired, the Committee progressed merrily, and a good many votes were agreed to, the House sitting late for a first night.

On Friday the absence of animation peculiar to the preceding night was again notable. Ministers made a point of earning their salaries and keeping up the character of the Government by being in their places; but, with the exception of the Treasury bench, no part of the House was more than half full. The front Opposition bench was, by reason of its prominence, lamentably empty, Mr. Childers and Mr. Knatchbull-Hugessen being the faithful among the faithless found. As the Marquis of Hartington is curiously particular not to be in his place on an ordinary night, it was not to be expected that he would be on view on the evening of the day on which the Oaks had been run. He was not false to his reputation, and did not show up at any part of the night; an abstention in which he was kept in countenance by the whole of his colleagues except the two named.

It is true that the business on the paper was not of a character that would induce noble lords having attractive engagements elsewhere to abandon them. Supply was of course the first order of the day, but there were a number of amendments on the paper which promised an exhausting series of debates. Lord Claud Hamilton brought on the case of the necessity of something being done about the harbours on the east coast; a touch of comedy being given to what was otherwise a funeral proceeding by the interposition of Mr. Freshfield, with a plea for Dover. Mr. Freshfield's speech was bitterly resented by gentlemen interested in the subject brought forward by Lord Claud Hamilton, and various efforts were made to stop him. But the hon. member had come down with what Mr. Serjeant Simon would call carefully prepared "instructions," and he monotonously went on, provokingly indifferent to the appeals made to him. At length the Speaker was induced to interfere, and Mr. Freshfield was pulled up, though not before he had thoroughly gained his point in reminding the Government and the country of the

fact that the man and boy, whom travellers to the Continent will have observed any time these past ten years at work upon the Dover Pier, had not yet accomplished their work. Sir C. Adderley replied on the part of the Government. But it being clear that what he had said in the way of preventing a division was unavailing, Sir Stafford Northcote came forward and added his appeal to that of his colleague, that the House should not be asked to divide. A division was nevertheless insisted upon, and Sir William Dyke had the satisfaction of testifying to the discipline he maintains in marshalling a Ministerial majority. After this the fate of the sitting became imminent, and though Sir William struggled against the repeated efforts made to count out, he was in the end defeated. Mr. Monk's appearance, with evident signs of a speech concealed on his person, was sufficient to deal a fatal blow to a sitting which did not add either to the advance of business or to the high character of the House of Commons.

To-night there was quite a muster of the Liberal party, "consolidated" once more, though it is to be feared only temporarily. The adhesive force was to be found in the amendment which Mr. Goschen moved to the Universities Bill, and which proposed to abolish the necessity that before a man should hold a headship or fellowship in a college he should have taken orders. The Marquis of Hartington was in his place, and ranged under his banner were no less personages than Mr. Bright and Mr. Gladstone. Mr. Gladstone spoke in favour of the new clause, delivering himself of a speech in which his worst mannerisms were magnified. Some sentences in his address were utterly appalling by reason of their circuitousness and their involution. The fact is, as became clear by one of the providentially short sentences of the speech, Mr. Gladstone is not able to look without absolute disfavour on the connection between clericalism and school management. Indeed, he went so far as to say that he desired to see the clerical element considerably represented in the headships and fellowships. Nevertheless, his Liberal conscience, as opposed to his ecclesiastical prejudices, impelled him to vote for the new clause, and, being thus between two opposing forces, we had the wearisome speech to-night.

In Mr. Hanbury's speech there was furnished one of those manifestations which we now often have of native intelligence rebelling against Conservative education. Mr. Hanbury was enabled to save himself from the iniquity of voting against the Government, because the new clause proposed to dis sever clerical office from headships as well as from fellowships. But he frankly declared that in the case of fellowships the existing system was most mischievous, and on that account, whilst he could not vote for the clause, he could not vote against it. The majority was instructive, as after a severe whip the Government were able to carry the day by only 147 votes against 138.

The postponement to the 18th inst. of the consideration of the report on the Burials Bill in the House of Lords, is taken as conclusive of the intention of the Government to drop the bill. I have the best authority for stating that, with a view to prevent the (Ministerially) desired object of absolutely shelving the question this session, Mr. Osborne Morgan will forthwith ballot for a place, in order, if necessary, to bring on in the House of Commons a resolution embodying Lord Harrowby's amendment.

WITH THE RADICALS AT BIRMINGHAM.

(From our own Correspondent.)

Last Thursday was, undoubtedly, a great day for the Birmingham Radicals, as well as for Mr. Gladstone—so great, that I believe they were somewhat surprised at their own success. Fifteen days was but a short time to organise such a demonstration; but, so far as numbers and enthusiasm were concerned, thrice that time would not have yielded more satisfactory results, though it might have somewhat affected the minor arrangements. As it was, the Birmingham Liberal Association was not prepared for either such anxiety to attend the Conference in the day, or such readiness to pay five shillings apiece for reserved seats at night. What might have been a mainly local, came to be a general demonstration; and Liberals poured in from North, South, East, and West, without regard to distance or to expense.

The Conference seems to have been constituted on somewhat rigorous principles; the admission not only being confined to delegates of Liberal associations, but some limitation being, I believe, imposed in regard to the kind of associations

themselves. Probably some politicians would have considered the assembly a by no means influential one; seeing that there were but three M.P.'s present, and no lords, baronets, or knights, or any of the ornamental members of the Liberal party. But, in another sense, it was about as influential a gathering as could well be desired; for these hard-headed and strong-faced looking men were among the hardest and most devoted workers in the ranks of Liberalism, and they evidently meant business. I was struck with the number of well-known Nonconformists to be seen all over the room. Mr. Carvell Williams and Mr. Ellington came down to watch the proceedings on behalf of the Liberation Society, and several of the country members of its committee were present in the capacity of delegates. In fact, if the Nonconformist element had been extracted, I don't know what would have been left; while at the public meeting in Bingley Hall, I think, Mr. Gladstone was the only Churchman who spoke.

The Conference had evidently not assembled to be indulged in oratory. Mr. Chamberlain, as chairman, opened the proceedings with one of his clear, pointed, and suggestive speeches; and Mr. Harris was just a trifle lengthy in moving the first resolution; but subsequent speakers had little chance of being general, or discursive, or otherwise than strictly practical. Indeed, the cries of "Vote, vote!" indicated impatience hardly compatible with the importance of the subject to be discussed—though the impatience was probably due in part to anxiety to secure a place on the railway platform, in time to welcome Mr. Gladstone on his arrival. The impulsive haste which is one of the characteristics of Birmingham political movements was certainly not wanting; for the statement of the proposed constitution and objects of the projected "National Federation of Liberal Associations" was put into the hands of the delegates only as they entered the room, and the Conference was asked to approve, and did, in fact, approve of the whole thing straight off. Some of the delegates did suggest that it would be well to consider the proposals more fully, and were careful to say that they would not pledge the bodies which sent them to approve of what they had never seen. Some of the objections started, and the questions asked, showed that most haste had proved worse speed. That was especially the case with regard to the constitution of the Council and the appointment of vice-presidents. The proposal was that "a town or district" with a population of above 100,000 should appoint twenty representatives—with above 50,000, ten, and under 50,000, five. Several anomalies which this arrangement would involve were pointed out, and it was proposed that the representation should be less arbitrary and be self-adjusting. Then, when Mr. Firth asked, was London to be regarded as one town, or district? the replies were both "Yes" and "No"; but, the latter predominating, he pointed out that, if London were dealt with sectionally, the proposal made would give it several hundred representatives. Apparently, London—notwithstanding the late victory of its Liberalism at the school board elections—had been as completely forgotten as though it did not exist. True, the only London Liberal Association represented was that of Greenwich; and if that were the result, not of accident, but of the non-existence of Liberal Associations, metropolitan Liberalism certainly received some punishment in the ignominious position which it occupied at this Birmingham Conference.

When the vice-presidents of the new organisation came to be elected, it was proposed that the presidents of the Liberal associations of certain towns should be appointed, by virtue of their office. Here, again, not the metropolis only, but all the South and West of England, was passed over, and, on that fact being noticed, it was proposed that first one town, and then another, should be added to the list; until it was at length proposed that all the presidents should be vice-presidents, to prevent jealousy. Ultimately, the difficulty was got over by giving the committee power to add twenty-five names, and by this time the conference had come to feel the necessity for adopting the advice of Mr. Mark Phillips, M.P., to accept what the Birmingham people had prepared; with the idea of trying it for a year, and then mending what was wrong or defective. The Conference—which was very good-humoured, as well as earnest—agreed to this; but it failed to insert in the constitution any provision for making the alterations which might be found to be necessary.

There were two points in regard to which the delegates from a distance were evidently a little anxious. Was the proposed "Federation" to have a political programme of its own, or were the local associations

to be left perfectly independent? On this point, however, the statement issued was explicit; it being declared that each association was to manage its own affairs, and that "no formal political programme will be submitted for general acceptance." This was accepted as satisfactory, and no doubt prevented a great deal of discussion. The relation which Birmingham was to sustain to the movement was indicated by the proposal that the meetings of the general committee should be held at Birmingham "until it shall be otherwise determined;" while the council meetings may be held at various places. It was, however, expressly stated that, although the movement had originated in Birmingham, it was wished that it should be national, and not have "too strong a Birmingham flavour," and, that being the case, it was not at all good policy to appoint Birmingham men to the presidency, the treasurer'ship and honorary secretary'ship of the new organisation. But, as I have said, the members of the Conference were not critically disposed, and though I dare say, when they come to consider in their own circles what was done and proposed at Birmingham on this memorable day, they will start questions which did not then occur to them, and will not easily find the answer; they separated with what is, probably, a well-founded belief that they had laid the foundation of a movement which will excite a powerful influence upon Liberalism, and, therefore, upon the future politics of the country.

I need not describe the scenes witnessed at the railway-station, both on the platform and in the yard, and afterwards in all the streets through which Mr. Gladstone passed on his way to Mr. Chamberlain's. The newspapers have not exaggerated either the numbers, or the enthusiasm, of the people. Royalty itself could not have had a heartier welcome; and, indeed, probably only the Queen and the Princess of Wales would have had such a reception. The arrangements seemed to be characterised by simplicity and good sense, and Birmingham, having given itself up to the occasion, did the work which it had assigned to itself with characteristic energy.

The meeting at Bingley Hall at night was, of course, the culminating point of the day's proceedings, and all who had a chance of finding an entrance, looked forward to it with almost feverish anticipation. Never was there a greater determination to be in time; so that even those who had seats secured thought it necessary to be at the several doors allotted to them a considerable time before the time of commencement; while at the doors where no tickets were required there was a dense crowd. By half-past five the large platform was packed from the lowest to the highest tier; save the two rows of chairs reserved for M.P.'s and the leading members of the committee. The building is a rougher Agricultural Hall, and may, perhaps, be described as having a nave and two aisles on each side. The whole of the nave, to the extreme end including another platform and a gallery above that, and also about one-third of each of the side spaces, were filled with ticket-holders, who had paid five shillings apiece for their seats, a larger proportion of which were numbered. These, with the occupants of the platform and of the Press gallery, were the only people who had the benefit of seats; so that thousands had to stand. The last-named gallery was filled with a larger number of reporters and others connected—or professing to be connected—with the Press than I had ever seen on any public occasion.

The hall presented a curious sight when largely occupied by the ticket-holders, but not yet all occupied by the ticketless multitude. When the doors were opened to them, it was evident from their looks and their clothes, that they had had a pretty time of it, first outside the doors, and then in entering. The place was not, however, filled with a rush, and though every place where it was possible to see and hear, was occupied, there was a free passage in the outskirts of the crowd. Though it was necessary to wait at least an hour and a-half before the proceedings commenced, the time did not pass heavily; since the scene was constantly changing, and the new arrivals which took place—to say nothing of odd incidents, and of various cries and jests—kept the audience on the *qui vive*.

When Mr. Gladstone at length came on the platform, the cheering, and clapping, and handkerchief-waving seemed as though it would never end, and that was one of the most remarkable points of the meeting. There was a repetition of the scene when he rose to speak; but the force of enthusiasm could no further go. In fact, after a time it seemed to have somewhat spent itself from sheer exhaustion.

"Could the people hear what was said?" is a question which has been frequently asked by those who were not present. Well! that requires to be answered with discrimination. Bingley Hall is really a better place for speaking than, from its size and form, might have been expected; but everything depends on the quietness of the audience. With the exception of the Mayor, who presided, and who, besides that he has not a good voice, spoke before the meeting had settled down, every speaker was heard more or less, *when there was stillness*. Mr. Gladstone could then be heard with ease and pleasure, and Mr. Chamberlain's voice had just the piercing qualities required. But the masses who were standing were swaying to and fro almost all through the evening, and whether they were tired, or were not interested in the Eastern question, and were satisfied with having seen Mr. Gladstone, many of the rougher sort either went out quite early, or remained to talk and otherwise disturb those who were anxious to listen. Had the whole place been filled with seats, and especially if the occupants had paid five shillings each for them, the meeting would have been in all respects successful. As it was, it was a grand demonstration; but the effect was purchased at a sacrifice, not of comfort only, but of oratorical effect. Had the meeting been held in the Town Hall, Mr. Gladstone would have made a finer speech—well as he spoke. It was conflict with space and noise, and the great point at which the speaker had to aim was, not to say the best things, but to say what he did say so as to be heard. As a consequence, there was never throughout the meeting that electric feeling which sometimes pervades a great public meeting, and which makes it quick to respond to the speaker's appeals, and powerfully excites the speaker himself. There was not a passage in the speech of anybody which brought the sitting portion of the audience to their feet, or which so thrilled it as to produce an impression which lasts long after a meeting is over, and sometimes is never effaced from the memory. The speaking was good throughout, but not great. The greatness was in the size of the audience, a large number of whom probably heard but partially and confusedly. Indeed, I had a renewal of the impression given me by the Sankey and Moody services at the Agricultural Hall—viz., that a large portion of the audience might, so far as the effect which it was possible to produce on them was concerned, as well have been in the street, and that, therefore, the largeness of the gathering was in some respects delusive. I do not, however, suppose that Birmingham would have lost its greatest of Bingley Hall meetings for such reasons as these; but, if any other public body than the Birmingham Liberal Association should ever contemplate holding a meeting in the same place, they may as well know beforehand what it costs, in somewhat more than merely pecuniary respects. It is really a choice between bigness and quality. Yet, taking them as a whole, Conference, reception, and meeting must be admitted to have been a great success; and, if Birmingham plumes itself upon the fact, it may well be allowed to do so, seeing how greatly the Radical cause is likely to be advanced by Mr. Gladstone's visit.

The morning meeting referred to above was attended by some 300 delegates, representing about 100 Liberal associations, and was opened by a speech from Mr. CHAMBERLAIN, M.P., who presided, and who said he thought that the time had come when all must acknowledge that the people at large should be taken into the councils of the Liberal party in the House of Commons, and that it was high time that there should be a Parliament outside the Imperial Parliament, elected on the principle of universal suffrage. The time must come when we must trust to the people to take the initiative. During the last three or four years public opinion had been solidifying and crystallising until he believed that soon the only people who would not know where they were going would be those who had undertaken to guide their affairs. (Cheers.) The relations between Church and State, he considered, were anything but satisfactory to the people of this country, and this was a conclusive proof that the opinions of the constituencies were not adequately represented in Parliament. He did not say that the hour had yet struck for the crowning of the edifice of religious equality, but he contended that that was one of the questions which before long must be put plainly before the country by the agency of an organised representative body, and for his own part he pledged himself to accept their decision on this or any other question. The Liberal party in Parliament were now a party of inaction, who had been outstripped by those whom they misrepresented, and who saw them shivering on the brink of county franchise, and afraid to take the plunge, with disgust. (Cheers.) The inauguration of the proposed national federation would take place under happy

auspices—under the right hon. member for Greenwich, who, more than any other statesman, had shown his trust in the popular will, who had on occasions, and notably on a recent occasion, stood forward and boldly advocated measures which men whose timid counsels sprang from the want of conviction shrank from. (Applause.)

We need not refer further to the business which followed, except to say that Mr. Chamberlain was elected the first President of the Federation, Mr. Jesse Collings, honorary secretary, and Mr. J. S. Wright, treasurer.

At the great evening meeting at Bingley Hall, some 30,000 persons are supposed to have been present. The Mayor (Mr. Baker) presided, and about twenty M.P.'s were on the platform. The first speaker was Mr. R. W. Dale, M.A., who met with a very enthusiastic reception, and said that that night Mr. Gladstone appealed from the House of Commons to the people of England. He discussed the recent aspects of the Eastern Question, contending that England had done either too much or too little, and that if for the internal condition of Turkey we were in any way responsible, we ought not to be satisfied with despatches and protocols. (Cheers.) He could respect the position of those who believed that under no circumstances was it legitimate to use force to redress the wrong of the oppressed or to crush the power of the oppressor. But Lord Derby had not joined the Peace Society. ("Hear," and laughter.) Mr. Hardy had not accepted the doctrine of non-resistance. (Cheers.) Lord Beaconsfield had not become a member of the Society of Friends. (Cheers and laughter.) The Turkish Government carried on incessant war against its own subjects, against unarmed men and defenceless women. (Hear, hear.) This war ought to be stopped. He was for peace at any price in the East of Europe—peace even at the price of war. (Cheers.) If Mr. Gladstone's policy were accepted the Turkish tyranny would collapse and a permanent peace might be established. (Cheers.) The country in 150 meetings had already supported Mr. Gladstone's Resolutions—(cheers)—but they were told that these meetings were got up by political ecclesiastical agitators. They would like to know to how many articles of the Birmingham creed Mr. Gladstone was pledged. He should leave Mr. Chamberlain to offer the necessary explanation. For the Nonconformists of England he himself had a right to speak. (Cheers.) If there were any promise, any hint, any faint suggestion that Mr. Gladstone was prepared to support disestablishment, he should know it. (Cheers.) The charge was an insult to him and to them—(cheers)—while if any statesman, no matter how eminent, dared to propose to the leader of the Nonconformists as the price of his support of disestablishment that they should affect an indignation which they did not feel against crimes in which they did not believe, that they should urge the country to the adoption of a policy which they did not in their hearts approve, they would fling back the proposal with fierce and contemptuous indignation; they might be weak, but they were resolved to be honest. (Cheers.) Mr. Gladstone was not a man with whom to make bargains of that sort. (Cheers.) It was the brightest distinction of his long political career that from first to last he had been indifferent to the splendid prizes of political ambition, and his supreme desire had been to serve his country and to be loyal to his conscience and his God. (Loud cheers.) Mr. Dale concluded by moving the following resolution:—

That this meeting is of opinion that by long-continued misgovernment, culminating in the Bulgarian massacre, Turkey has lost all claim either to the moral or material support of this country, and that the wise and honourable policy of this country to pursue is to use its influence in the Councils of Europe to secure the effectual development of local liberty and self-government in the disturbed Provinces of Turkey, and to exact from the Ottoman Porte by the united authority of the Great Powers effectual guarantees against the continuance of the oppression and misery from which its subject populations now suffer.

The resolution was seconded by Mr. H. H. FOWLER, President of the Wolverhampton Liberal Association, and carried with acclamation.

Mr. GLADSTONE, on rising to address the meeting, was received with tumultuous and continued applause. His speech has no doubt been long since perused by the majority of our readers. We can only indicate its drift, borrowing the pithy outline of the *Spectator* for the purpose. He began by paying a compliment to Birmingham organisation, and remarked that the difference between Liberal and Conservative discipline was much like the difference between Greek and Egyptian Art. The Conservatives in the House of Commons emulated the heavy repose of the great Egyptian statues, and it was not very difficult to manage a party consisting of such statues, while Liberals had a knack of moving about for themselves which made them difficult to count upon. He described the Tory policy on the Eastern Question as a "zig-zag and see-saw" policy, and said the Liberals had to perform the labour of Sisyphus, for directly they had rolled their stone uphill, if they remitted, even for a moment, it was sure to come tumbling back again. He insisted that the talk about British interests was rather superfluous, considering that it is so much more natural to look after your interests than your duties. He compared the *couleur-de-rose* pictures of slavery formerly received from visitors to the West Indies, with the *couleur-de-rose* pictures of Turkish society received from visitors to Turkey, who go there for sport or official ser-

vice, and he quoted Tennyson's lines as descriptive of the results of the Turkish system,—

The children born of thee are fire and sword,
Red ruin, and the breaking-up of laws.

If his view of the Eastern Question were one of mere sentiment, how was it that all the historians—Freeman, Froude, Carlyle, Stubbs, and Green—were all on the same side? The popular sentiment, deep as it is, is founded in a sure historical judgment, and therefore "every hope the heart of England can cherish, every aspiration it can breathe, are hopes and aspirations, in regard to this great question of the East, on the side of freedom, of justice, and of peace."

At the close of Mr. Gladstone's speech a resolution approving of the proposed federation of Liberal associations was moved by Mr. Chamberlain, who was received with much cheering, and in the course of his speech said that they were not ungrateful for the past; they were only anxious to do something for the future. Their new policy would be based upon the old lines; it would not endanger the country, nor be false to those great principles whose gradual application had slowly broadened the foundation of liberty and order among them. They hoped to complete a national system of education—(Hear, hear)—to complete the programme of Bright and Cobden, and to free the land and to secure complete acknowledgment of religious equality. (Cheers.) This was seconded by Mr. J. B. CLARKE, President of the Leeds Liberal Association, and a vote of thanks to Mr. Gladstone was subsequently moved by Mr. WRIGHT, seconded by Mr. WILSON, of Sheffield, carried with acclamation, and briefly acknowledged. The vast meeting separated with three cheers for Mr. and Mrs. Gladstone.

On Friday Mr. Gladstone visited the Small Arms Factory, one of the board schools, where he was presented with an address by the committee of the "Birmingham Six Hundred," and the Town Hall, where he was presented with an address from the Town Council, and spoke upon the advantages of municipal government as illustrated by the history of the Corporation of Birmingham.

In the evening the right hon. gentleman was entertained by the mayor at a banquet in the Queen's Hotel, at which about 200 gentlemen were present, including prominent members of the "Six Hundred," and members of the corporation. Among the guests were Mr. John Bright, M.P., and several other members of Parliament. Mr. Gladstone, in acknowledging the toast of his health, which was proposed by Mr. Chamberlain, said, referring to a remark made by the mayor about the Radicalism of Birmingham, that he thought, if a new English dictionary was written, and it was required to give the present sense of the word "Radical," it should be "Radical, a man who is earnest." He praised the Birmingham politicians for the allowances they made for differences of opinion among those who were agreed on general principles; referred to the "magnificence" of his reception in the town compared with the insignificance of his claims to it; and spoke in terms of high praise of the efforts which had been made in Birmingham for the education and the recreation of the people.

Mr. BRIGHT responded to the toast of the borough members, and was loudly cheered, the whole company standing. He said that the people of Birmingham had had a stirring week. They had had among them the most eminent man among the statesmen of this country and of this century; they had had the greatest political meeting within our own time held under one roof, and they had had what all the world would say was a great speech upon a great and solemn question. The object of their proceeding was twofold. The first had reference to the present policy of the country upon a question of extraordinary and unsurpassed importance, and the second was to do something to promote in future a more complete organisation of the Liberal party throughout the country. As to the Eastern Question, Mr. Bright said it would become them best to say almost nothing. Mr. Gladstone had referred in very kind, complimentary, and touching terms to the part he took in past times with regard to it, when he was in opposition to an overwhelming tide of public opinion. Now he could afford to be silent, and he ought to be tranquil, and in some degree a spectator, because he saw the policy he had preached successful and triumphant. On the proposal for improving the organisation of the Liberal party, Mr. BRIGHT spoke at some length, and dwelt on some of the causes which he considered operated to reduce the Liberal majority after the passing of the Household Suffrage Bill. The Liberals did not take means to support the power of the party in the different constituencies of the country, and they had also against them the influence of the landowners, the Church, the military services, and the great majority of the professions. He believed that a good result would follow the stimulation of thought and activity which the proposed federation of Liberal associations would occasion. He was glad that no political programme was to be laid down, for he hated programmes of any kind—they were as bad as the thirty-nine Articles. What should be done should be to stimulate an honest and wise interest in the politics of the country. Speeches were also delivered by Mr. CHAMBERLAIN, Mr. R. W. DALE, and others.

During the transit of an express train from Calais to Paris on Friday morning, a robbery of scrip, valued at from 40,000*l.* to 60,000*l.*, was effected.

BIRMINGHAM: 31ST MAY, 1877.

Heart of Old England! Heart, whose vast pulsations

Thrill to the farthest fibre of her frame,
And stir in every torpid nerve vibrations
That answer keen! If ever dread of shame
Has touched thee: if the bruit of glorious name;
Or patriot chivalry; or aspirations
That seek the throne of GOD, with steadfast aim

To set His word out clear among the nations:—
If these have ever moved thee, Heart rejoice!

And with unwonted glow! for GLADSTONE'S hand

Holds thee; thy blood is bounding at his voice;
Beat high with mighty throbs throughout the land,

Until she makes her blind guides understand
Truth, Freedom, Right, at all cost are her choice!

Epitome of News.

The Queen gave a ball on Wednesday evening to the servants, tenants, and gillies of the Balmoral, Abergeldie, and Birkhall estates.

Her Majesty and Court are expected at Windsor on the 19th.

State dinners were given on Saturday night to celebrate the Queen's birthday by Lord Beaconsfield, Lord Derby, Lord Carnarvon, Lord Salisbury, Mr. Cross, Mr. Gathorne Hardy, Sir Stafford Northcote, Mr. Ward Hunt, Lord Hertford, Lord Bradford, Lord Henry Thynne, Lord Henry Somerset, Lord Barrington, and Sir John Holker. After the dinner at the Foreign Office there was a reception, which was attended by nearly 2,000 visitors. There were the usual illuminations at the clubs and other buildings at the West-end.

The Prince of Wales has met the Princess at Paris on her return from Athens, and their royal highnesses are expected to return to Marlborough House to-day.

At Saturday's Cabinet Council all the Ministers were present with the exception of Sir Michael Hicks-Beach, who was in attendance upon Her Majesty at Balmoral.

Her Majesty has appointed the following to be field marshals:—General Sir William Rowan, G.C.B., colonel of the 52nd Regt.; General Sir Charles Yorke, G.C.B., colonel commandant Rifle Brigade and Constable of the Tower of London; and General Lord Strathnairn, G.C.B., G.O.S.I., colonel of the Royal Horse Guards.

General and Mrs. Grant are staying with the American Minister in London. On Saturday they dined with the Duke of Wellington, and were present on Sunday at the service in Westminster Abbey preached by the Dean in connection with the death of Mr. Motley. In the course of his discourse Dean Stanley said that England welcomed General Grant as a sign and a pledge that the two nations of the Anglo-Saxon race on both sides of the ocean were still one in heart and spirit, still at home under the same paternal roof, still looking with a reverential eye to this ancient ark, the cradle of their common life. After the sermon the anthem "Blessed are the departed" was sung.

An improvement has taken place in the condition of Mlle. Titien. The following telegram was sent to Her Majesty at Balmoral on Saturday afternoon:—"Mlle. Titien has been relieved of all the more urgent symptoms under which she was suffering, and may now be considered out of danger."

The Bath and West of England Agricultural Society opened its hundredth exhibition at Bath on Monday. The weather was very fine, and there was a large attendance. Alike in the extent of the show of implements, and in the number and quality of the live stock, the exhibition was far in advance of all its predecessors. The Prince of Wales was one of the successful exhibitors.

A meeting was held at North Shields on Monday night—the Mayor of Tynemouth (Alderman Green) in the chair—upon the subject of the employment of international arbitration in preference to war, when a resolution was carried expressing a hope that nations would adopt arbitration as a means of settling their international differences in preference to the costly and barbarous method of war.

A mass meeting of Northumberland miners was held in Newcastle-on-Tyne on Monday, when addresses were delivered by Mr. Burt, M.P., Mr. Wm. Brown, and others, members of the deputation from the miners' conference at Durham, urging the miners to accept arbitration. A motion to that effect was submitted, but was rejected by a large majority. The feeling of the men was strongly expressed in favour of holding out.

Mr. James Young, J.P., was shot dead in returning home through a wood about two o'clock on Saturday from the petty sessions at Castlereagh. No motive for the murder has been yet discovered. It is not known that the deceased had had any quarrel with his tenants.

The election of an alderman for the ward of Cheap took place on Monday. After a close and exciting contest, the Lord Mayor announced that 234 votes had been recorded for Sir John Bennett, and 233 for Mr. Waddell, thus giving the former a majority of 1. Mr. Waddell has demanded a scrutiny, which will begin on Friday, the 22nd instant.

The *Liverpool Mercury* reports that a family named Lawrence, of Ellesmere, have lost all their

six children by diphtheria, the origin of which has been clearly traced. Some of the children being thirsty while they were out, a glass of water was procured for them from a cottage, and it turned out that in the house a child was suffering at the time from the disease.

A special service in commemoration of the four-hundredth anniversary of the introduction of printing into England by William Caxton was held on Saturday afternoon in Westminster Abbey. A sermon was preached by Dean Stanley, who selected as the basis of his discourse Rom. xiii. 12—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." At the conclusion of the sermon a collection was made for the purpose of increasing the usefulness of the Printers' Pension, Almshouse, and Orphan Asylum Corporation by the addition of a Caxton memorial.

The committee of the Peace Society have unanimously adopted a resolution of thanks to Mr. Henry Richard, M.P., for his "noble and courageous protest" on behalf of peace whilst presiding as chairman at the recent annual meeting of the Congregational Union of England and Wales.

A violent gale of wind passed over a large area of England and Scotland on Friday. At Woolwich Arsenal six tall chimney-shafts were blown down, and two workmen injured, one of them seriously. At Epsom the fury of the storm was very great. Not a roof was left on any tent. By the fall of a stand, under which a great many persons had taken shelter from the rain, a boy and a man were killed, and five other persons seriously injured.

On Saturday, the Court of Appeal, consisting of the Lord Chief Justice, the Lord Chief Baron, and Lords Justices Bramwell and Brett, gave judgment in the case of "Twycross v. Grant and others." The action was originally brought by Mr. Twycross to recover 700*l.*, the amount he had paid for shares in the Lisbon Tramways Company (Limited) on the faith of a prospectus, in which, it was alleged, two contracts were not set out in accordance with the Public Companies Act of 1867, one of the said contracts being between Mr. Albert Grant and Messrs. Clark and Punchard, and the other between Messrs. Clark and Punchard and the Duc de Saldanha, at that time Portuguese Minister at the Court of St. James's, who was also to receive a large sum of money from the former for his concession rights. The case for the plaintiff, who was one of about eighty shareholders who had brought actions against Mr. Albert Grant and Messrs. Clark and Punchard, was that he would never have embarked his capital in the company had he known of the existence of the contracts; and at the trial the jury found a verdict in his favour, with 700*l.* damages. The defendants then moved the Common Pleas Division to enter the verdict for them on the points of law reserved by the judge, and also for a new trial, but that court refused the application, and hence this appeal. The court was equally divided, the Lord Chief Baron and Lord Justice Bramwell holding that the verdict should be entered for the defendants on the ground that the contracts were not within the Act, and the Lord Chief Justice and Lord Justice Brett being of the contrary opinion. The judgment for the plaintiff therefore stands, and the appeal was dismissed. Notice of appeal to the House of Lords has been given on behalf of Mr. Albert Grant.

The directors of the Great Britain Mutual Life Assurance Society, at their annual meeting last week, reported that during the year 1,730 new policies assuring 432,710*l.* had been granted, 37,504*l.* paid in claims, and 19,374*l.* added to the accumulated fund.

TRAINING COLLEGES.—It is proposed, owing to the want of room in existing training-colleges for mistresses, to erect a new training-college, and arrangements are being made jointly by the National Society and the Christian Knowledge Society for the purpose. It is proposed that the standing committees of the two societies be jointly and equally responsible for the cost of maintenance, the management of the college being delegated to a governing body. The acquisition of temporary premises is in contemplation.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—Dr. Siuclair Coghill, Physician to the Royal National Hospital for Consumption and Diseases of the Chest, Ventnor, writes:—"For many years I have, in private practice, exclusively prescribed the Cod Liver Oil of Dr. de Jongh, from a large and intimate experience of its superiority as a remedial agent in appropriate cases to other Cod Liver Oils, ignorantly lauded on account of their comparative tastelessness and lightness of colour. More recently I have had, in the Royal National Hospital for Consumption here, an opportunity of instituting a more extensive and systematic comparison, and I have convinced myself that in Tubercular and the various forms of Strumous Disease, Dr. de Jongh's Light-Brown Cod Liver Oil possesses greater therapeutic efficacy than any other Cod Liver Oil with which I am acquainted. It was specially noted, in a large number of cases in which the patients protested they had never been able to retain or digest other Cod Liver Oil, that Dr. de Jongh's Oil was not only tolerated, but taken readily, and with marked benefit. Dr. de Jongh's Oil is now the only Cod Liver Oil used in the Royal National Hospital for Consumption and Diseases of the Chest." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

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The Nonconformist.

WEDNESDAY, JUNE 6, 1877.

SUMMARY.

THE Emperor of Russia and his *entourage* are expected at Ploiesti to-day, and as the Danube is rapidly falling, the time for action has perhaps come. Recent accounts testify to the perfect discipline and organisation of the Russian forces on the Roumanian side of the Danube, and to their immense superiority to the Turkish defenders of that river. But there is another and a darker side of the picture. It would seem that the meagre railway apparatus in Moldavia and Wallachia is nearly worn out by the incessant strain, a matter of vital importance, seeing that by this means the great host under the Grand Duke Nicholas mainly receives, and must continue to receive, its supplies during the campaign. To meet the wants of an army of from 150,000 to 200,000 men, Roumania is being exhausted, and Bulgaria, if occupied by Russian troops, will contribute little. Then continuous floods, and being encamped on a marshy soil, are producing serious effects upon the Czar's inactive army. Several weeks have been lost; the heats of midsummer are near at hand; and already there are serious reports of the outbreak of typhus fever and dysentery—those terrible scourges of armies in the field. These things seem to make it imperative that a forward movement, under whatever disadvantages, should be made; and an early attempt to cross the Danube, at Rahovo and Giurgevo, is evidently expected by its defenders on the other bank at Kustchuk and Widdin.

For the most part the Russian campaign in Armenia continues to prosper. The territory to be traversed by the several columns under the Grand Duke Michael is of great extent, and the strategic combinations, especially with unfavourable weather, required time for development. But Mukhtar Pascha can make no head against the invader, and saves himself from defeat by retreating. Apparently the Turkish commander-in-chief will hardly venture to make even a stand to save Erzeroum from falling into Russian hands. Kars is now completely invested; its garrison has begun to economise food; and the siege operations are being vigorously prosecuted. Though oft repelled from the outskirts of Batoum, the Russians seem resolved to isolate, if they cannot capture, that important seaport, which would be a great acquisition to them at the close of the war. Only in the Caucasus do the Turks appear to be making way. The frequent reinforcements sent to Soukhum Kaleh and other places on the coast, constitute a respectable force, and the Circassian insurgents are becoming more confident. It seems that a considerable body of Russian troops destined for Armenia has been detached for the security of Daghestan and Tiflis.

The lapse of another week has not in any way increased the *prestige* of the de Broglie Cabinet, nor has the secret arrest of M. Duverdier, president of the Paris Municipal Council, on the charge of presiding at an unauthorised public meeting, and of insulting the President of the Republic, and his imprisonment in the Mazas as though he were a vile criminal, provoked the Republican party to any overt act. With the increasing desire throughout France to recognise M. Thiers as the man of the hour, Marshal MacMahon shows eager solicitude to disclaim all reactionary intentions. At the end of next week the Legislature will assemble, and it seems to be quite expected that the Senate will acquiesce in the President's demand for a dissolution. Meanwhile, M. de Fourtou is incessantly at work weeding the functionaries of the departments, and has issued a circular which will give delight to the Ultramontane clergy, relative to the hawking and distribution of newspapers, books, and pamphlets throughout the country. The Minister, "wishing to defend fundamental social principles against the flood of subversive literature," requests the prefects to make a prompt and general revision of all hawking and selling licences hitherto granted, and instructs them only to allow licences to be granted to fit agents offering proper guarantees to social order. There is no doubt that, in the eyes of M. Fourtou and his colleagues, one means of maintaining social order is to suppress everything that is adverse to the Romish Church. Protestant tracts and books will therefore be suppressed, and thus the Government, while obliged publicly to disavow any compact with the Vatican, slavishly carries out its views. And while this policy of repression is being once again resorted

to, the world is called upon to bear witness that Marshal MacMahon has not overstepped his legal rights!

That the great demonstration at Birmingham last week has not undermined the unity of the Liberal party may be inferred from the division on Mr. Goschen's clause in the House of Commons on Monday night, when the Government were in a majority of only five. It has given an impulse to advanced Liberalism which will long be felt, and also, we hope, embodied, in the more perfect organisation of the party in every town. The great speech of Mr. Gladstone, being mainly occupied with the Eastern Question, was of necessity somewhat vague. His political foes, who well know that the demonstration will be effectual in keeping England in the path of neutrality, complain that the right hon. gentleman avowed no definite policy. But is it nothing to put an effectual check upon a Government which is by no means indisposed to drift into war?

POSSIBLE RESULTS OF THE WAR.

THE continued and almost unprecedented flooding of the Danube, which, like another Scamander, seems to have risen against the invader; the utter breakdown of the railway system in Moldavia and Wallachia, which is quite unequal to the enormous traffic suddenly forced upon it; and the obstruction to the Russian advance caused by monitors, gunboats, and batteries on the Turkish shore, are quite sufficient to account for the long delay of the Russian legions now gathered on the left bank of that mighty river. Once again the near arrival of the Czar, with his retinue of a thousand persons, is heralded, but His Majesty tarries on the way, and does not appear to have got beyond Kischeneff. When once the Emperor reaches the headquarters near Bucharest, it may be supposed that the time has come for decisive action. Meanwhile, the long pause before commencing military operations in Europe enables the Russian commanders to make rapid strides in Armenia, where their Imperial master looks for substantial compensations, and also gives opportunity for diplomacy to put in an appearance of activity, if it virtually accomplishes nothing.

We are afraid that the interchange of opinion now going on does not need to be described in more respectful terms. It may be more genuine, but is not likely to yield more substantial results, than the abortive negotiations relative to the Protocol. It is like the striking up of the overture by the band, when the impatient audience clamours for the play to commence before the preparations are completed. Count Schouvaloff, it appears, has been holding conferences with Prince Gortschakoff and Prince Bismarck, with a view to formulate a policy which will quiet the susceptibilities of the British Government. It has been discovered that the declarations of Mr. Cross on behalf of our Cabinet, though comparatively moderate, have had the natural effect of strengthening Turkish obstinacy; and this obstinacy, one of their foremost statesmen has said, can only be broken by a signal disaster. The Porte hopes for British intervention, sooner or later, and is so far encouraged to resist; and the Russian Minister is believed to be charged with a declaration to Lord Derby that Russia, if she pursues a victorious career, may have to occupy Constantinople temporarily, but that in the main she will pay a scrupulous regard to "British interests," and has no intention to occupy permanently any province of European Turkey. Hasty measures are being taken to fortify Constantinople, and it is exceedingly desirable that the ruling pashas should believe that the capital is in danger, and that they should feel something of that retribution for their barbarous policy from which Lord Beaconsfield's Cabinet has benevolently preserved them. It is, however, much to be feared that, in reply to Count Schouvaloff's inquiries, Lord Derby will make declarations which will once more stimulate the Turks and inspire them with false hopes. In the face of the great demonstration at Birmingham last week, our Government would hesitate considerably before sending a fleet to the Bosphorus and a military force to Constantinople, but a promise to defend that capital in case of emergency would be almost as injurious in its results.

It is most probable that the war now about to commence in earnest upon the Danube will be localised and short in duration. Its issues will depend not less on the policy of the Austro-Hungarian Government than on the superiority of the Russian army. Backed by a vast military force in the neighbourhood, which can easily be mobilised, the Vienna Cabinet can impose its own

restrictions on the Czar. And here it is that the policy of coercing Turkey becomes so complicated and ineffective. The equitable government of the Sultan's subjects, and the emancipation of the Christian population of that Empire, are in the eyes of Count Andrássy, a very subordinate consideration. At Vienna this may seem to be in itself a desirable object. At Buda-Pesth it is entirely lost sight in in the anxiety to preserve the dual system; of jealousy of the Slavs; and by the fear that the Magyars may be swamped by other and more numerous races. The Austrian Chancellor's programme, as semi-officially explained, gives little promise to the oppressed subjects of the Porte, and small hope that the Eastern Question will be solved by the creation of new autonomous and partially-independent States. The chief points of Count Andrássy's policy are thus defined:—"The position of Roumania is to be regulated only in accordance with our interests. Serbia is not to annex anything. No large Slavonic State is to be established in South-Eastern Europe. A Russian protectorate over the Danubian territories is out of the question." This means that, if Austria is to have her way, things will remain in Turkey much as they have been, and that the Czar's good intentions will be overruled by the necessities of the Kaiser's position. The three neighbouring States most capable of development—Roumania, Serbia, and Montenegro—are to remain as they are, because it best suits the interests of Hungary. This statement of Count Andrássy's policy also implies that the insurgent provinces of Bosnia and Herzegovina, which are fated to be geographically placed in the neighbourhood of the Austrian dominions, are to remain under Turkish rule, with such concessions, illusory or otherwise, as can be wrung from the Porte. In a word, Austria possesses the key to the proper solution of the Eastern Question, but declines to use or surrender it. And nothing but great and signal successes on the part of Russia will suffice to overcome the dogged attitude of the Vienna Government.

If, therefore, Austria has a preponderant voice in the ultimate settlement, and especially if she is backed up by Lord Beaconsfield's Government, the war is likely to end in the maintenance of the *status quo* in European Turkey, with some vague promises extracted from the Porte, and in the acquisition by Russia of the port of Batoum, and of a considerable extent of territory in Armenia. If Liberal statesmen had been in office in Downing-street the result might have been different. But then no war would probably have been necessary.

THE LAST ANNEXATION.

THE annexation to the British dominions of "the Dutch Republic of South Africa" must be regarded as another illustration of that doctrine of "Manifest Destiny" which a good many other nations besides the one that invented the phrase are in the habit of acting upon. So far as we are able to judge, the use of the phrase is singularly justified in the particular case under consideration; for "Manifest Destiny," we think, appears to point clearly to the union under one supreme authority of the various colonies and States of South Africa. The reasons which may be urged in support of this view are manifold. Civilised people who plant themselves in the midst of a warlike native race, must be strong in order to be just. They must be able to inspire uncivilised men with a sense of their superiority, both moral and physical; and they must also be so united among themselves, and live under a government so powerful and well ordered, as to be virtually proof against those cruel and cowardly panics which have heretofore made colonisation an active agent in the extermination of native tribes. Hitherto these conditions have been reversed in South Africa. Besides the independent native states, our colonies have been hedged in by two Dutch Republics known as the Orange Free State, and the South African or Transvaal Republic. These two small States, very sparsely inhabited by an illiterate and rough population of Dutch Boers, have been absolute masters of their own territory for a quarter of a century past, and during that period have been able to impose upon the natives a cruel yoke. The wars they have waged against the Kaffirs, and especially the kidnapping raids they have too often engaged in, for the purpose of stocking their farms with "black ivory," have been a perpetual source of anxiety to the governors of the Cape Colony. Our readers are aware that in the pursuit of this policy the Transvaal Boers came to blows with a chief named Sikukuni, whom they claimed as a subject of their own,

but who stoutly denied that he owed allegiance to them, his view of the matter being entirely supported by a map drawn up by officials of the Republic, in which his territory is excluded from the Dutch possessions. The Boers employed an adventurer named Captain Von Schlickmann to fight their battles for them, and at the same time enlisted as their allies the Swazis, a barbarous tribe, who speedily distinguished themselves by slaughtering women as well as men without compunction, the German filibuster promising to the Europeans whom he endeavoured to attract to his flag a share of the lands and cattle of the unfortunate natives.

It cannot be doubted that this war, with its accessories, constituted a grave element of danger to our own dominions in South Africa. At one moment it appeared to be highly probable that the Zulu King would be drawn into it; and, if this event had happened, not only would the destruction of the Transvaal Boers—who, if they placed every adult in the country under arms, could only bring 5000 men into the field—have ensued, but, having regard to the fact that only a narrow strip of territory separates Zululand from Natal, the interests of peace in that colony might also have been jeopardised. These views are officially put forward, and, of course, unless they are well founded, Sir T. Shepstone's act of annexation would necessarily sink to the level of a filibustering exploit. There are some indications that the British Commissioner's sharp and decisive interference will be challenged in the House of Commons as well as by a deputation of the Boers themselves; and we shall therefore suspend our judgment upon the moral aspects of the transaction until the promised correspondence on the subject has been laid before Parliament. There can, however, be no doubt that the annexation is an act of mercy to the native tribes. Some years ago Mr. Chapman, the African traveller, in describing the hunting expeditions of the Boers, said:—"The cattle were swept off, villages burnt, the inhabitants massacred, and what was perhaps the worst feature in the case, the women and children, and often the men, were dragged away to become forced labourers—in fact, slaves—on the Dutchmen's farms." He added:—"I have had many of these unfortunate beings offered me, either in exchange for a horse, a quantity of merchandise, or in liquidation of a debt." We should be glad if we could believe that of late years a change for the better had taken place in the manner in which the Boers have treated the natives, but there is too much reason to fear that they still continue to regard the Kaffirs as a species of human cattle. The *Cape Argus*, in a recent issue, states that greater secrecy is now observed, but that "the Boers dare even now, in the face of an ever-increasing and influential European community, to defy public opinion, and to maintain their right to the persons they capture, whether taken from their friends or foes." Our respectable and well-informed contemporary proceeds to describe an attack which it states the Boers had made only a few weeks previously on "a friendly kraal," which they stormed solely for the purpose of capturing women, children, and cattle. The *Argus* then says:—"The Boers retained their captives in defiance of the local authorities, said they had a perfect right to do so, quoted the President's authority for it, and declared that they were only doing what they had always done. Their chagrin, their bitter disappointment, their burning revenge, when, by order from Pretoria, they were obliged to release their victims, was manifested by the threats which they uttered, and which they carried into effect at the junction of Oliphant and Steelpoort Rivers, where they sent in their Caffre auxiliaries into the kraal to murder the women and children, to the number of sixteen, and allowed one of the same Kaffirs to take captive a little girl, who will be retained as the property of her captor."

It is manifest that the natives will have good reason to be thankful at their change of masters. Politically we are disposed to regard the annexation as likely to confer great advantages upon South Africa generally. The authority of Great Britain imparts security to life and property; it enables men to pursue in safety the path of industry; and it gives ample scope to every legitimate kind of commercial enterprise. Governor Grey, in an able despatch written many years ago, pointed out that the breaking up of South Africa into independent and rival States necessarily involved war. "Every such war," he remarked, "forces all the other States into a position of armed neutrality, or of interference, for if the State is successful in the war it is waging, a native race will be broken up, and none can tell what territories its dispersed hordes may fall upon; nor can the other

States be assured that the coloured tribes generally will not sympathise in the war, and that a general rising may not take place." These words were almost prophetic. At all events it is a state of things not unlike that foreshadowed by Sir George Grey, which has led to the annexation of the Transvaal Republic.

THE LATE MR. MOTLEY, THE HISTORIAN.

The loss of Mr. J. Lothrop Motley, who died last week at Kingston Russell, in Dorsetshire, the home of his son-in-law, Mr. A. Sheridan, is a cause of regret, not only to his family and friends, but to the literary and learned world. Mr. Motley was born in Massachusetts, in the year 1814, and was consequently in his sixty-third year at the time of his death. So far as he was engaged in politics, he identified himself with the Free Soil and Republican party. But the deceased devoted himself more to study and to literature than to practical politics. Mr. Motley was educated to a great extent in Europe, and was, we believe, a fellow student of Prince Bismarck. His first great work which made him known widely among the cultivated classes of Europe was the "History of the Rise of the Dutch Republic," a work in which thorough research was happily blended with a powerful and interesting style, and which was animated by a generous love of freedom and of progress. In the summer of 1860 Mr. Motley received the degree of D.C.L. from the University of Oxford, and though he was in America during the following winter, yet he returned here in the spring of 1861, when he wrote a series of valuable letters in the *Times* explaining the constitutional relations of the several States of the Union, and arguing against secession. President Lincoln's administration recognised his services by appointing him Minister to Vienna, where he remained some years; and on the return of Mr. Adams to his own country Mr. Motley was appointed Minister here. His sudden recall has been attributed to the quarrel between Senator Sumner—to whose side Mr. Motley was supposed to lean—and the President. Whatever the reason, Mr. Motley's relations with President Grant were far from friendly. Mr. Motley, from the time of ceasing to be Minister here, devoted himself exclusively to study and to social life. His two principal works, besides "The Rise of the Dutch Republic," are "The History of the United Netherlands" and "The Life of John Barneveldt." It had been his intention to bring down the history of the Netherlands into the period of the Thirty Years' War, and to take a wider view of European history. But failing health has for some years past interfered with his power of work, and the last year and a-half of his life was clouded with the gloom occasioned by the loss of his wife.

Mr. Motley's great gifts caused him to be widely appreciated both in England and on the continent; and though his patriotism made him always proud of his country and confident in its future, yet his social ties bound him more to Europe than to America. It is a curious coincidence that the Queen of Holland, with whom he had long been associated on terms of intimate friendship, should have died within a week of him. Mr. Motley leaves three daughters—one married to Sir W. V. Harcourt, another to Mr. A. Sheridan, the third unmarried.

The funeral took place on Monday last at Kensal Green Cemetery. Though it was quite private, and no invitations to friends had been issued, many other persons besides the members of the family attended, among whom were Count Bylandt (the Netherlands Minister) Count Bulow (the Danish Minister) Baron Soleyens (the Belgian Minister) the Duke of Argyll, the Right Hon. John Bright, Lord Houghton, Sir William Stirling Maxwell, M.P., Mr. J. A. Froude, Madame Van de Weyer, Mr. and Mrs. Russell Sturgis, Mr. Thomas Hughes, Mr. Lecky, Mr. Van de Velde, General Badeau, Hon. Charles Howard, M.P., Mr. George Howard, Mr. Smalley, Mr. Edward Dicey, Hon. Miss Stanley, Hon. Mr. and Mrs. Lyulph Stanley, the Rev. Dr. Kennedy, and some members of the United States Legation. The funeral service was read by the Dean of Westminster. Mr. Motley's body was buried in the same grave as that of his wife, who died in December, 1874.

SUNDAY OPENING OF MUSEUMS.—This question was discussed for several hours at a meeting of the Fellows of Sion College on Tuesday. A resolution was proposed by the Rev. Septimus Hansard, rector of Bethnal-green, and seconded by the Rev. John Oakley, vicar of St. Saviour's, Hoxton, in favour of the opening of public museums and galleries on Sunday afternoons. An amendment was moved by the Rev. J. Bardsley, rector of Stepney, and seconded by the Rev. F. G. Blomfield, rector of St. Andrew Undershaft, recognising both the religious ground of observance and the just claims of the working classes to one day in seven for rest, worship, and religious instruction, and also expressing an opinion that the welfare of the working classes would not be promoted so much by removing any of the existing restrictions as by the better adaptation of religious ministrations to their requirements. The original resolution was lost by a majority of 29 to 6, and the amendment carried by 28 to 5.

Literature.

TWO SCOTTISH BIOGRAPHIES.*

These two volumes present us with typical and representative Scottish Free Churchmen, who are, nevertheless, in many ways contrasts to each other. Dr. Robert Buchanan was *par excellence* a Church leader, a statesman, conversant with the phases of theological development, and gifted with a large measure of metaphysical power, but under the pressure of circumstances, finding his true sphere in the active work of Church politics. He was clear, methodic, never spending strength on aimless labour, nor missing a material point in an intricate argument. He was a man of great refinement, and marked by a kind of stately, old-fashioned courtesy, which rather seemed suited to a situation of repose in some ancient and venerable Establishment than the position of a fighter on behalf of a new and protesting Church. He was one of the men who came into full view amid the grave discussions which preceded that memorable event of 1843, the Disruption; and when Chalmers, a few years after, passed away, Robert Buchanan by common consent stepped forward into his place, as an able administrator, a ready speaker, and a man of wise counsel, though he had little of that fervour and elevating eloquence which counted for so much in the case of Dr. Chalmers. His services in consolidating and extending the Sustentation Fund will cause his name to be long remembered, and his part in all discussions of great ecclesiastical questions during a long life will need to be referred to and fully recognised in any History of Scotland that deals with the religious life of the people. His organisation of "territorial churches," churches for the poor—the churches of the wynds—in Glasgow, and the results that flowed from that movement, his history of the "Ten Years' Conflict," and his unwearying labours in the cause of popular education—all combine to attest him the patriot, and the reformer, whose great efforts are the more to be appreciated in that there was much in his disposition to tempt him to "learned leisure" and to the Tory opinions which indispose for the kind of effort he so successfully put forth.

The Rev. William Arnot again was not distinguished as a close thinker or as a Church leader, though vigorous in character, and with a strong vein of Scottish good sense. A certain imaginative and emotional force caused him to secure influence. He may be said to have exhibited, under special modifications, some of those elements in Chalmers, of which Buchanan was deficient. "He not only," says Dr. Rainy, "had the sense alive to the beauty of order and creation, but the poetic instinct to divine its pregnancy, as mirroring the truths and lessons that environ the highest relations of man; and he had the gift of uttering what he saw in apt and glowing words, that made his hearers partakers in his own visions." To the beauty of his nature there is one touching and characteristic testimony. When the mind of Dr. Candlish on his deathbed was wandering he happened to mention the name of Arnot, and his son took occasion to say "Do you love Arnot?" "Love him?" was the reply. "Who would not love Arnot? I love him as a brother." The lives of the two men bring us into relations with the main lines of influence in the Scottish Free Church, and the reading of their lives, side by side, does not a little to supply a full résumé of Scottish Church history for the last forty years.

Dr. Buchanan was born in August, 1802, at St. Ninians, near Stirling, where his father combined the business of brewer and farmer. Having studied at Glasgow and Edinburgh, he was licensed in 1826 by the Presbytery of Dunblane, and was presented in 1827 to the parish of Gargunnoch in the Presbytery of Stirling. While here, we are told that his practice of athletic exercises enabled him to swim the river to fetch a boat in order that a friend who was with him might not be disappointed in going out to dinner. In 1829 he first sat in the General Assembly,—in that memorable year when it was announced that both funds and a missionary had been found to go out to India; for under the Moderate rule, all missionary effort had for a long period been looked at askance. After three years at Gargunnoch, he was transferred to Salton, in East Lothian. This parish he found in a most disorderly condition, but he thoroughly organised

* Robert Buchanan, D.D. An Ecclesiastical Biography. By the Rev. L. NORMAN WALKER, author of "Our Church Heritage," "An Earnest Pastorate," &c. (Thomas Nelson and Sons.)

Autobiography of the Rev. William Arnot, of the Free High Church, Edinburgh; and a Memoir by his daughter, Mrs. A. FLEMING. (Nisbet and Co.)

it. In 1833 he was presented to the Tron Church in Glasgow by the town council of the city, which acted on the unanimous recommendation of the congregation. With the metropolis of the west his life was subsequently identified. He was not only active in founding the Wynd Churches, he took a lively interest in all that concerned the welfare of the city. After the Disruption his activity, as we have said, displayed itself mainly in the administrative work of the Free Church; and in 1864 he was presented with a gift of 4,000 guineas in acknowledgment of his private worth and public services. We are told that he contemplated writing a sequel to his well-known work, "The Ten Years' Conflict," to be entitled, "The Ten Years' Rebuilding, or the Breach made by the State healed by the People," but the plan, though sketched, was never carried out.

Dr. Buchanan was much employed on missions and deputations connected with ecclesiastical or public questions; and was thus brought into close connection with many of the most distinguished men of his time, of whom he has left some vivid recollections. This is a very striking and characteristic sketch of Wellington:—

A few minutes before twelve we were at the gate of Apsley House. The servants seemed to have received intimation of our visit, as we were admitted without a question being asked. We were shown into a sort of ante-room looking into the park. There was a table in the centre of the room, with writing materials laid out. A handsome cupboard with glass doors, occupying one side of the room, was filled with the celebrated Dresden china presented to His Grace by the King of Prussia, which I remembered having seen on his grace's table on June 18, 1835, as laid out for the annual Waterloo dinner. In other parts of the room there were cases of the same kind filled with books—among which I noticed Bourcien's *Memoirs*, Fouché's, Rovigo's; *The Wars of the Peninsula*, *Sieges in Spain*, &c., &c., all in French, probably sent to his grace by the authors. I did not see any English work on these subjects. After we had waited about ten minutes, a door at the upper corner of the room was opened, and the duke appeared and requested us to walk into the inner room, which was the library—a very large and elegant apartment, the floor of which was occupied to a great extent with writing and other tables, on which lay a multitude of books, papers, &c. His appearance every one knows. The large aquiline nose, the high-arched eyebrow, the clear, penetrating blue eye, small mouth, rounded and prominent chin, would be recognised at once by everybody who has seen any one of the ten thousand engravings scattered through the book-shops of all the towns and villages of the kingdom. Nothing could be more simple and unostentatious—nay, more kind and familiar—than his manner in receiving us. Instead of calling his servant to set our chairs, or leaving us to do so ourselves, he busied himself lifting a package from one chair and a picture from another and drawing them forward until he had accommodated us all; and then, advancing his own chair close to the little circle we formed, he sat down almost in the midst of us.

We had agreed that it would be inexpedient, as it was unnecessary, to trouble the duke with any of the statistical details of the question, and accordingly Dr. Muir confined himself for the most part to a statement of the great principles involved in the question. To that statement he listened calmly and attentively; and when it was made, expressed his entire concurrence in it, and his conviction that the bishops of the Church of England could but feel that in this matter the interests of their Church were identified with ours. "For," said his grace, "if religion be overturned in Scotland, it will not stand here." "To set up," he continued, "in Glasgow and Edinburgh, and the great towns in general, what they call the system of Voluntaryism (and as he uttered this word in a tone of peculiar emphasis, his eyebrow shot up into its highest curve, while his eye sparkled, and his mouth curled with a most comical expression), is the most monstrous thing that was ever heard of—totally inconsistent with the peace and good order of society." "Why," said he, speaking with great force, "I think Old Popery was bad—very bad; but this Voluntaryism would be forty times worse. Independent of the religious interests of the people, which would be sacrificed, it would be impossible to govern society with such a system prevailing."

Happily, the Duke's opinions about Voluntaryism are not likely now to have much weight.

In his visit to London in 1838, Dr. Buchanan met Mr. Gladstone at a dinner party, at Lord Aberdeen's, and was very much struck with the extent and accuracy of his information, as well as with "the calmness, clearness, and dispassionateness of his reasoning." Having met him again at a dinner-party at the Bishop of London's, he makes the following note:—

In the course of the evening, the Bishop of London, in speaking of Mr. Gladstone, expressed the same opinion I have met with everywhere—namely, that he is one of the most rising men in the House, and destined some day to be a great statesman. He is not twenty-seven years of age. His countenance is full of fine expression, his eyes rather small but dark, his mouth full of meaning. He is modest and gentle in his deportment. In figure tall, dark hair, decidedly good looking.

The next extract, referring to a later visit to London, gives a glimpse of Sir James Graham, and his "Second Thoughts" about the Disruption, of which he was the main cause, through listening to advice of partisans:—

"I got home," says he, "safely and comfortably, after a bustling eight days in London. We had interviews with seven members of the Cabinet—Lord Aberdeen, Lord John Russell, Sir James Graham,

Lord Palmerston, Lord Granville, Lord Lansdowne, and the Duke of Argyll.

"We were everywhere remarkably well received, and hope we were enabled to do some good in helping Government towards a right settlement of the question. If they have only the courage to act, and that firmly, there will be no fear of success. They seem still, however, to hesitate about committing themselves out and out to legislate for Scotland. They have determined to begin with England; and the 4th of April will show what you are to have."

"Sir James Graham was at pains to tell us how deeply he regretted his share in bringing about the Disruption. He said 'he would never cease to regard it with the deepest regret and sorrow as the saddest event in his life that he should have had any hand in that most fatal act.' He assured me that Lord Aberdeen's sentiments on that subject were exactly the same as his own. He came over the subject again and again, and of course it was entirely of his own doing, as we would never have dreamed of alluding to the subject."

Professor James Miller, the well-known Free Churchman, thus gives the opinion of Lord Jeffrey on "The Ten Years' Conflict":—

Lord Jeffrey, at my request, read "The Ten Years' Conflict." He was much delighted with it, and told me so more than once; commending the work especially for accuracy, impartiality, argumentative power, skilful arrangement, and general literary merit, adding, "As to the last, you must remember that my opinion is worth something. I am entitled to be considered a judge in that department." But the merit which he chiefly dwelt on was what he termed *courage*, explaining that no difficulty or objection was ever flinched from or evaded, but was always met and mastered in a manly and masterly way. More than once he said, "There is no work of the kind of greater merit, so far as I know."

It may be noted, as one of the most significant testimonies to Dr. Buchanan's influence and attractiveness of character, that, when in 1864, the testimonial of 4,000 guineas and silver plate was presented to him by the citizens of Glasgow, who were proud of him, Dr. Norman Macleod, in his own characteristic hearty way, should write:—

"No man deserves better of your Church than you. The old Establishment made you, and some others of a like stamp; and it will bether either Free or U.P. to produce anything better."

Mr. Walker supplies the following very faithful pen-and-ink portrait of his subject, which we gladly quote:—

"Sometimes one could not look at him without thinking what a fine ambassador he would have made in some German capital, with his stately appearance, his splendid courtesy, his perfect reticence, and his shrewd insight into men and things." In his youth he was famous for his athletic qualities. His feats in walking were constant themes for talk between himself and his college intimate, Mr. Brown of Lanfane. It is also suggestive in its way, that in the old days, when the Church was content to be a hanger-on in ministerial ante-chambers, Sir Robert Peel expressed a preference for intercourse with Buchanan, on the ground, as he said, that he was so thoroughly a gentleman. These are small matters in themselves; but they are not without their value in connection with the presentation of an outstanding historical figure. No one acquainted with the past will for a moment think of placing Dr. Buchanan on a level with Knox, or Melville, or Henderson, or Chalmers, but that he has occupied in his day and sphere the place filled in former generations by Carstairs, and Robertson, and Dr. John Erskine, cannot be doubted; and the time may come when the Church of the future will bear with interest, that one who was in the van of the movement which issued in the revivification of Scotland was in person and demeanour neither a fanatic nor a demagogue, but one who might have borne a part becomingly within the circle of a court.

One point comes prominently forward in this Memoir of Dr. Buchanan which may be said to have a value beyond Scotland and Scottish interests, especially in view of recent discussions on Church matters in England. The defenders of Mr. Toth were inclined to draw a sort of sanction for his defiance of authority from the position of the Free-Church party at the Disruption of 1843. But the cases had really no analogy. Mr. Toth was a minister of a Church which, by its articles and a whole series of legislative enactments in which it concurred, had admitted itself to be the creation and the creature of the State. Even the High-Churchmen of old days—notably Laud—never claimed for the Church of England anything like "spiritual independence." But spiritual independence was not only claimed by the Church of Scotland, but was regarded as an original and indefeasible right. And Dr. Buchanan, in that most compact and statesman-like speech which he made on the occasion of the judgment of the Court of Session in the Auchterarder case in 1838, thus distinctly affirmed for the Church its own claims historically, clear and efficient:—

The Acts of Parliament by which the liberty of the Church of Scotland is ratified, recognise her spiritual independence as a thing already existing—they do not confer it as a mere State privilege; and this leads me to return to what has been already hinted at—namely, to the utterly erroneous and unfounded notion on which certain judges of the Court of Session appeared to have proceeded, with regard to the nature of the connection which has so long subsisted between the State and the Church of Scotland.

After having fully shown that the Church of Scotland was not brought into existence by an Act of Parliament, but framed her creed while

yet unallied and independent, he went on to say:—

Having done so, not as an Established Church, for we are here considering her proceedings antecedent to an Establishment, but having done so in her native capacity as a Church of Christ, she presents it to the State as her standard of doctrine. If the State accept and own it, then the alliance is formed. If the State disclaim and reject it, the Church does not renounce her creed; she simply renounces the proposal for a State alliance, and continues as she did before to maintain her creed in a state of separation. Now this which I have now stated is not merely the true theory of what the terms of union between Church and State ought to be, but it is the true theory of the union actually subsisting between the Church of Scotland and the Government of Great Britain. With regard to the Confession of Faith, every one knows it was first adopted by the Church in the Assembly of 1647, and ratified eighteen months thereafter by Act of Parliament, and again at the Revolution, since which time it has stood unchanged. It is surely then, as plain as any proposition can be, that the State, in sanctioning that Confession, did not create the powers and privileges as existing in the Church, and as derived to her, not from civil statute but from the Lord Jesus Christ.

The independence of the Church was at this time asserted in its most emphatic form by the General Assembly, and the determination expressed to maintain it at all hazards. It is on this ground that the Free Church of Scotland has all along claimed to be the Church of Scotland, by virtue of upholding the true traditions, and, as maintaining them (*pace* the irony of adverse civil-court decisions), it should, on those principles of equity so admirably stated and illustrated in Mr. Taylor Innes's "Law of Creeds," have been the holder of the temporalities. It will thus be seen how different from the position of Scottish Free Churchmen is the position of any who in the Church of England assert independence with an admitted and accepted royal supremacy; and how inconsistent also were some liberal leaders of the Scottish Establishment afterwards (the venerated Norman Macleod among them), when, in moving for the abolition of patronage, they repudiated in plainest words the idea that they put forward any claim for "spiritual independence," or desired it. These facts suggest two things—(1) How soon an accommodation in circumstance may suggest an accommodation of principle; and (2) how tenaciously a principle firmly held may operate against practical unity; for had it not been for the clearness with which "spiritual independence" was secured by explicit and reiterated expressions of statute to the Scottish Church, the leaders of the Free Church would not have held aloof so long from union with the United Presbyterians, who are separated from them by no doctrinal or practical difference, save that the United Presbyterians have reached a general voluntarism (unaffirmed, however, in their Confessions); while the Free Church, by the practical stress of its position, is inevitably moving towards that position.

Though we could have craved more personal details and revelations of the man in his inner life and his domestic relations, it needs to be confessed that in constructing his memoir Mr. Walker has skilfully escaped from all traces of the besetting sin of modern biography, especially religious biography—the wearisome analysis of conditions and private records. He has written what he professed to write—an ecclesiastical biography. The man is clearly and forcibly exhibited in his work—his deeds speak for him. We see one who was profoundly conscientious, faithful, earnest, never weakly yielding himself to sentiments or impressions, yet constantly acting under a profound sense of duty and right, utterly un-self-conscious, yet delicate in feeling, gentle in his dealings with others, and lifted far above narrow and petty considerations. When we say that Mr. Walker has made all this clear by a simple and unaffected record, we yield our best testimony to his success as a biographer and give the strongest recommendation of the book.

William Arnot was a somewhat younger man than Dr. Buchanan. In spite of an appearance of robustness, he seems to have suffered from ill-health. His life exhibits an admirable illustration of self-help, combined with great purity and elevation of tone. He was come of hard-working but serious-minded and religious parents; and their influence and example, it is clear, remained with him to support and to keep him clear from any temptation to coarseness or self-indulgence while fighting his way to position, and after he had gained it. His father rented a small farm at Boat of Forgan, about four miles from Perth, and had charge of the ferry-boat at this spot on the River Earn. He never had a lease we are told, and his rent—20*l.* a year—never varied during the long period of thirty-two years. His integrity was so unimpeachable that Lord Ruthven, his landlord, with reference to some verbal agreement wrote, "I believe whatever this man says." William was the youngest of seven children. His father wished him to be

a lawyer, but the boy had set his heart on being a gardener. He did not like to be chained to a desk, and he had a contempt for money-making which continued through life—"a judgment," he says, "which at that age (sixteen) I had deliberately formed." He was accordingly apprenticed to Lord Ruthven's gardener, and served his term of four years:—

My love of nature, which was considerable, obtained its fullest gratification. During that formative period of my life, between sixteen and twenty, the natural bent of my mind was not thwarted but cherished. The occupation of my youth, I have no doubt, contributed if not to form at least to fix and strengthen the habit which has adhered to me through life of making direct observations for myself of things as they lie in nature; and applying them immediately to the subject in hand. If I had in youth been thrown more into contact with men and human art, probably the native tendency would have been checked, and my intellectual characteristics considerably modified.

On the expiration of his apprenticeship he resolved to study for the Church, and after a short period of preliminary training he entered the University of Glasgow. In 1837 he was licensed, and in 1838 received a call to St. Peter's Church, Glasgow. When making arrangements to settle in the city he wrote to a friend to secure lodgings for him not at 20s. but at 15s. a-week. "Suppose," he says, "I get stowed away for 15s. instead of 20s., then I might have a valuable volume coming in every week into my poor library, and live all the time as comfortably as my neighbours." One of his earliest duties in his new position was to perform a marriage ceremony, and he writes to his father this graphic and somewhat quaint account of how he got through it:—

I have just sat down after dismissing a queer couple who came to be *spliced*. The bride seemed to be greatly rejoiced. She made a neat curtsy, smiled sweetly, and said, "Thank you, sir; I am very much obliged to you." The man *spak naething*. It was the first opportunity I had of making a couple happy. You country people would have thought it an odd marriage. The bride had a dark printed gown and shawl, and a wee straw hat on. I was warned of it yesterday, but did not know how to do. I ran up this forenoon to Mr. Somerville, one of my neighbours, to get a lesson. He was not at home, but his landlady, a nice old maiden lady, gave me the instructions better than he could have done. She made Somerville's sister and me stand up before her, put the questions to us, and went through the whole thing in the best style.

At the Disruption Arnot adhered to the Free Church, and continued to labour in Glasgow until 1863, when he was called to the Free High Church, Edinburgh—the congregation to which Dr. Walter Smith now ministers. His literary labours included a Life of Dr. James Hamilton, of Regent-square (who was a fellow student), illustrations of the Proverbs, lectures, &c.

The Memoir has much in it that is interesting—the autobiography which occupies the first part being racy; but it is to be regretted that some lack of discrimination appears, especially in the latter part of the work. The letters are printed in order of date, with little or no regard to the exhibition of characteristics; and we must conscientiously say that hardly so much has been done as might with such excellent materials have been done to bring out clearly the characteristics of a singularly lovable, attractive, and original character.

THE MAGAZINES FOR JUNE.

One usually finds something "appropriate to the season" in nearly all the monthly magazines, but the weather seems to have put all the writers out of heart. They dared not write even of "leafy June," for how could they be certain that it would be leafy, when not a sprig of "may" was to be seen in most country districts in the month of May, and when, around London now, only here and there, is there a flower to gladden the eye? Nevertheless, we are compensated. Take *Fraser*, for instance. We wish it had not an article on the "War in Asia," but still Mr. McCoan's recollections of the last campaign are fresh. We do not, however, hope to see the day a Sikh army corps will be despatched from Bombay to Bagdad to please our Mahomedan fellow-subjects in India, a step which this innocent (?) writer thinks will not be "necessarily committing us to an active share" in the present struggle. Mr. Turner's paper, "Studies in Russian Literature" is interesting, and, indeed, one of the most profitable results of the present struggle has been, not our increased acquaintance with Turkey, which has been very little, but our increased acquaintance with Russia. The tenth article in the series on "British Trade," deals with Australia and New Zealand, and is as exhaustive as all of this series have been. Karl Blind goes back once more to his Teutons, but we are getting rather tired of them. "Quarter Sessions in Devonshire under Charles II." is full of curious and new matter, especially relating to the prosecution of Nonconformists under the Conventicle and Five

Mile Acts. The cases are taken from the original records, and are just the kind of matter in which Macaulay would have delighted. Let us give some instances:—

On another occasion twenty-three persons belonging to the city of Exeter were summoned for being at a conventicle in the house of Mr. Barton at Netherex, in the county of Devon. Five persons living in the county were also summoned at the same time.

At midsummer 1670 several magistrates brought into court sums of money, being one-third part of the fines they had levied since the last sessions upon persons present at assemblies, conventicles, or meetings.

At Michaelmas in the same year there is a long list of these cases, which may be taken as a specimen of many entries in subsequent sessions.

George Reynell, Esq., paid in 9*l.*, being one-third of a sum of 27*l.* levied upon divers persons for being at a seditious conventicle in Kingsbridge.

Francis Fulford, Esq., paid in 13*l.* 18*s.* 4*d.*, being one-third part of 41*l.* 15*s.* levied for a similar reason at Moreton Hampstead.

William Bastard, Esq., brought 13*s.* 4*d.* from the parish of Sherford.

John Tuckfield, Esq., brought 15*l.* 16*s.* 8*d.* from persons meeting in the house of Catharine Northcote in Crediton.

Francis Drewe, Esq., brought 8*l.* 16*s.* from a conventicle held in the parish church of Sheldon.

The Mayor of Dartmouth brought 11*s.* 8*d.*

Francis Drewe and William Walrond, Esqs., brought 5*l.* 13*s.* 4*d.* from the parish of Halberton.

John Beare, Esq., brought 8*l.* 11*s.* 8*d.* from the parish of Malborough.

Sir Thomas Hele, Bart., brought 10*s.* from Modbury.

The Mayor of Bideford brought 7*l.* He had also imposed a fine of 20*l.* upon Sarah Dennis, but this conviction was reversed upon appeal—a very rare occurrence.

At Culmstock 5*l.* apiece was levied on several persons for a preacher unknown, and at Silverton 6*l.* 15*s.* 4*d.* apiece for a similar reason; but these convictions were quashed because the preacher was not convicted.

Robert Collings, of Ottery, was fined 20*l.* for preaching in his own house, and 20*l.* more for permitting a conventicle to be holden there. He appealed to the sessions, failed to get his sentence reversed, and was ordered to pay treble costs—amounting to 20*l.* more.

We have next an "Order of the Justices," a curious document, ending with a reference to the "eternal infamy" of the Nonconformists. This article contains other original illustrations of the ecclesiastical character of this time. "Molière" is a short subject, and there is nothing new about the man. Not so "The Probable Results of Disestablishment." We cannot lengthen our notice by describing them, and can only say that the writer considers that all the results will be bad. The other articles are on "Experience of Ambulances," by Jessie White Mario—one well qualified to write; on "Italian Masks" and the "Battles of Peace."

In *Macmillan* Mrs. Oliphant is as fresh and vigorous as ever in "Young Musgrave," and we are glad to read Mr. Jacob's paper (by a Jew) on "Daniel Deronda." It should give, to some, a better idea than is usually entertained of modern Jewish culture. Mr. Statham is somewhat flippant in his criticism of the Grosvenor Gallery, but everybody nowadays, it would seem, thinks himself competent to criticise pictures. Mr. Freeman's article on Colchester is dry, and our readers may judge of the value of Mr. Myer's lines on a "Beautiful Girl" when they are told that the author treats gold as a "gem" and a rose as a "floweret." Anything seems to do for magazine poetry. Rajah Brooke, the piratical filibuster of Sarawak, is treated to a laudatory notice in which the "humanitarians" are, of course, despised. Very good, however, is the article on "German Schools."

In the *Cornhill*, Mr. Blackmore seems to be just a little spinning out "Erema," with a sort of tantalising provocativeness, but some sketches are inimitable. "Genius and Vanity" is somewhat incomplete and lacks crispness, but there is a subtle distinction between the vanity of one author and of another. The tale of "Lizzie's Bargain" is unsatisfactory. Rarely, however, has the astronomical author of the *Cornhill* written a finer paper than that on "Is the Moon Dead?" May we quote?—

It seems as certain as any matter not admitting of actual demonstration can be that the moon is, to all intents and purposes, dead. Her frame is indeed still undergoing processes of material change, but these afford no more evidence of real planetary life than the changes affecting a dead body are signs of still lingering vitality. Again, it seems certain that the processes through which the moon has passed in her progress toward planetary death, must be passed through in turn by all the members of the solar system, and finally by the sun himself. Every one of these orbs is constantly radiating its heat into space, not indeed to be actually lost, but still in such sort as to reduce all to the same dead-level of temperature, whereas vitality depends on differences of temperature. Every orb in space, then, is tending steadily onwards towards cosmic death. And, so far as our power of understanding or even of conceiving the universe is concerned, it seems as though this tendency of every individual body in the universe towards death involved the tendency towards death of the universe itself. It may indeed be said that since the universe is of necessity infinite, whereas we are finite, we cannot reason in this way from what we can understand, or conceive, to conclusions respecting the universe, which

we cannot even conceive, far less understand. Still, it must be admitted that, so far as our reasoning powers can be relied upon at all, the inference, from what we know, appears a just one, that the life of the universe will have practically departed when the largest and therefore longest-lived of all the orbs peopling space has passed on to the stage of cosmic death. So far as we know, there is but one way of escape from this seemingly demonstrated, but in reality incredible, conclusion. May it not be that as men have erred in former times in regarding the earth as the centre of the universe, as they have erred in regarding this period of time through which the earth is now passing as though it were central in all time, so possibly they may have erred in regarding the universe we live in, and can alone comprehend, as though it were the only universe? May there be not be a higher order of universe than ours, to which ours bears some such relation as the ether of space bears to the matter of our universe? and may there not, above that higher order, be higher and higher orders of universe, absolutely without limit? This is only a little bit, but it will give the reader some idea of the character of this article.

On the whole, we are glad to get to the end, it being a good one, of Mr. Charles Reade's strange story of "A Woman-Hater" in *Blackwood*, and in saying this to thank him for his brave words, and for his brave illustration of women physicians. "Twenty Years of African Travel" has nothing new, and "Pauline" does not altogether attract us. "A Canadian Sketch" is very fresh and pleasant. The articles on "Lord Derby's Despatch," "The Debate," and the "Storm in the End" are what might be expected in *Blackwood*, but are scarcely so decisive as usual.

We cannot recommend "Cherry Ripe" in *Temple Bar*; it has a bad flavour, and we are sorry to see it where it is. "Voltaire in the Netherlands" is somewhat new, and very readable and anecdotal is the article on "George Frederick Cooke." "Pera" is well described, but it is Turkey again. A magazine, advertised with "Nothing on Turkey" should sell well in these days. Again, "Amongst the Cossacks of the Don." How we turn with delight from these subjects to Mr. Trollope's "American Senator" with something this time, and very characteristic, about the American Senator, and something also, of that pretty English idyl which Mr. Trollope can so well set to prose.

Belgravia sustains its tales with spirit. We are sorry to see Mr. Proctor committing himself to an astrological theory regarding the Pyramids. Of course his article is full of "ifs" and "buts" of "perhaps" and "probablys" and upon these a scientific man bases a conclusion! The "Quips and Cranks" are humorous and lively, and the "Japanese Watering Place" a delightful sketch.

London Society is above the average in its tales, and besides these we have a good article on a "Pekin Theatre," some more cricket matter, and a pleasant notice of "Old London Bridge."

The *St. James's Magazine* has improved, and is improving, notwithstanding an article in defence of "Ritualism," in which it is argued that the Ritualists had better be what they are than go over to Roman Catholicism—a very doubtful question.

Tinsley is full of light matter, the best of which is "Claude Radwinter's Mother," but there is also an article on the "Royal Academy Exhibition," which, however, contains nothing remarkable.

The *Gentleman's Magazine* has also an article on the Royal Academy. We must say of this, as of others, that it contains little of note excepting some good remarks on the Grosvenor Gallery and the Academy. Dr. Wilson is sure to be interesting, and his "Facts and Fictions of Zoology" is a rare piece of popular scientific writing. Mr. Sala writes of the "Grand Turk at Home"—whom he clearly does not like; Mr. Proctor, of some marvels in Telegraphy; and Mr. Marsh, a very interesting and fresh article, which we commend to all readers, on "Oliver Cromwell at Hampton Court."

The *Argosy* is capital, especially the somewhat old-fashioned style of tale "A Night Intrusion," and Mr. Charles Wood's picturesque paper on "Holland."

The best articles in the *Sunday Magazine* are Mrs. Garrett's nursery tale of a "Little Rainbow," the "Rejoicings of the Poor," and Mr. Page's "America and its Freedmen." The religious articles are not particularly attractive.—*Good Words* has some very superior papers. First, stands Mr. Anthony Trollope's "Young Women at the London Telegraph Office"—a capital description. Mr. Hare writes well of "Walks in London," and Mr. Hughes, M.P., has a characteristic paper on the "Manliness of Christ." The best paper in the *Leisure Hour* is on "Japanese Music and Musical Instruments," well written and curiously well illustrated, and there is an article that many will like to read, on Mr. and Mrs. S. C.

Hall, and another on Historical Manuscripts.—The *Sunday Magazine* has an original tale by Mrs. Prosser. But how is it? It relates to a Jew, and in the same number we have "Pictures from Jewish Life" and a "Page of Jewish History." This is bad editing.

The *Day of Rest* has one of its best numbers. We especially particularise Mr. Proctor's "Sunday Reveries of an Astronomer," Mr. Tipple's "May Homily," and Mr. Farrar's "Earl of Shaftesbury."

There is nothing very superior in the *Quiver*. The best of the contents are Dr. Farrar's Sermon and the tale of the "Miller's Daughter." The rest of the literature is below the average.—In *Cassell's Family Magazine* the tale of "Paul Knox" is continued with power. We decline to be told, in a conceited way, by Mr. Crowdy, "How to Listen to Haydn's *Creation*," especially when Mr. Crowdy does not seem to know the first lesson in listening. There is a great variety of very readable light matter in this number, and a good article on "Cornell University."

Of magazines for the young, give us first *Little Folks*, with its more than twenty articles of all sorts, and all suitable.—In *Good Things* there is a splendid instalment, finishing the tale, of Mr. George Macdonald's "Princess and Curdie"; but, on the whole, this number lacks variety.

There is nothing remarkable in the *Congregationalist*. The best papers are "Golden Texts," by the Rev. G. S. Barrett, and the "Ridsdale Judgment." The *Evangelical* is altogether below the average. The *Baptist Magazine* has an article on Mr. R. W. Dale, which will be read, as it must be, with no little interest. The *General Baptist Magazine* has an interesting paper on "Leicester as the Metropolis of Dissent," and altogether the contents of this magazine are freshly put.

We have received besides the *United Presbyterian Magazine*; the *Poet's Magazine*, which is poor; the *Family Treasury*, with one or two fairly interesting articles; the *Fire-side*; *Myra's Journal*, almost indispensable to ladies; *Hardwicke's Science Gossip*, full of fresh and good matter; the *Christian Observer*, which is dull; *Home Words*; *Old Jonathan*, &c.

BRIEF NOTICES.

What he Cost Her. A Novel. By JAMES PAYN, author of "Lost Sir Massingberd," &c. (Chatto and Windus.) We regret that we cannot congratulate Mr. Pavn on this story. Hitherto he has given us readable novels if nothing more, combining some careful analysis of character with plot, but in this case he has summoned to his aid some painful elements. The motive of the story is bigamy, in effect acquiesced in on the part of the first wife, who, as she had been rather forward in her share in the courtship, may be regarded as suffering something like poetic justice when Cecil Landon—the "hero"—discards her, and succeeds in escaping punishment, owing to a false signature given in the register. The only good things in the book are some smartish descriptions of Cadet life at Woolwich, with which we should presume that Mr. Pavn is personally familiar. These and the fights associated with them should be interesting to young readers. But, after admitting fully the knack, shown here and there, we confess we cannot bring ourselves to recommend this story as desirable "family reading," as we are too painfully impressed with the surrender of novelists who should show a better example, to these prurient and wholly undesirable methods of exciting interest by recourse to subjects that lie on the doubtful social border line. Healthy fiction is one of the most desirable of purifiers; the stricter care ought to be therefore taken by those who are in such a position as would give effect to a good example, even at the expense of some slight self-denial.

The Collected Poems of John Dryden Corbet. Two vols. (Provost and Co.) Mr. Corbet has considerable skill in versification, and never sinks below a certain level; but he is diffuse, and fails to command that proportion and justifying grace which are needful for poems of any length. Parts and passages are beautiful and quotable; but parts and passages do not make a great poem. A poem is great only by reason of unity, and the subordination of parts to one idea. "The Monody on Lord Byron" certainly strikes us as coming nearest to our requirement in this respect—it has true feeling, simplicity, and is here and there elevated and touching. Some of the shorter poems claim notice; but those on Egypt and the Crimea are in some respects disappointing. On the whole, we believe, that discipline is what Mr. Corbet needs, and that the reserve that comes of the conviction that a poem, unlike a mathematical demonstration, does

not require as an essential that all its terms be fully exposed.

Scenes of Travel in Norway. By J. C. PHYTHIAN. (Cassell, Petter, and Galpin.) It would have been quite possible, no doubt, for Mr. Phythian to have made a big volume of this work, but, having said all that he had to say, he probably asked himself, Why should he? Why, indeed? He has told us, in brief compass, a pleasant story of a pleasant journey, and proves his philanthropic nature by expressing the hope that it "may induce many to visit Old Norway." His sketches of delightful, unsophisticated "Old Norway" are small, but distinct, like good etchings. He writes in high animal spirits, does not give a single growl or grumble, and makes us, therefore, almost as pleased with him, as he was pleased with his journey. Any reader should find it worth while spending an hour over his bright pages.

Sylvia's New Home. A Story for the Young. By Mrs. J. F. B. FIRTH. (Griffith and Farran.) The story of a little girl, whose mother died in destitution in London, and who was sent to a grandfather, who, in his anger at the mother's marriage, had closed his doors against her. The earlier scenes are painful, and sketched with tender pathos; but there is perhaps truer power in the author's description of the effect of Sylvia's visit to the hard and hardening man who had steeled his heart against his daughter. How the old man suddenly breaks down with remorse; how Sylvia winds herself into his heart, and what resulted from it all, are told with a charming natural simplicity. But these are not the only characters in this work. One of the best is Biddy Malone, an old but big-hearted Irishwoman, who, in her humble way, is the good genius of the story. Mrs. Firth's book should be one of the most popular of its kind.

Sanitas Sanitatum, et Omnia Sanitas. By RICHARD METCALFE, F.S.S. Vol. I. (Co-Operative Printing Company.) Mr. Metcalfe would have acted with more practical wisdom than he has done, if he had simply and plainly styled this work one on Turkish Baths. It is the most elaborate work on this subject that we have met with, and, indeed, one can hardly imagine how anything more can be said about it—excepting in opposition to the author. We have a treatise on the functions of the skin, and a history of the baths and wash-houses movement, a treatise on bathing everywhere, an explanation and vindication of the Turkish system, and finally a host of testimonials. Mr. Metcalfe has, in fact, made too much of his subject. He writes in all the spirit of a zealot, and in nothing but that spirit. Warm baths are pooh-poohed, cold baths, ditto—and well—"there is nothing like leathers." We can add our own testimony to the value of the Turkish bath, but the testimony would be given somewhat cautiously—as Mr. Metcalfe's highest quoted authorities give it. And we notice that the men of eminence who have given their opinions are usually very cautious in their language, while the men of no eminence—Jack, Tom, and Harry—write in the most extravagant style. We heartily sympathise with Mr. Metcalfe's motive, and admire his diligence, but he might have written a wiser book.

Memories of Disruption Times. By ALEXANDER BEITH, D.D. (Blackie and Sons.) Dr. Beith informs us in the brief preface to this work that it was written as part of a work projected by the General Assembly of the Free Church of Scotland, and entitled "Annals of the Disruption" but that it was considered to be of sufficient importance to be published separately from that work. Dr. Beith's contribution to his subject is undoubtedly an extremely valuable one. We obtain from it more of the inner detail, and what may be termed parochial illustrations, of some events immediately preceding and following the Disruption than we have obtained from some other sources. It is an autobiography surrounded by the larger incidents of general history. Notwithstanding some sad recollections, it is a cheerful, brave, and a hopeful history. Dr. Beith, knowing so much of the past, has entire faith in the future, even of the present Established Church, in which, when the crisis shall actually come, he expects to see "a wonderful disenchantment" concerning the alliance of Church and State. There is a new anecdote of Dr. Chalmers here relating to this subject. Dr. Chalmers had spoken at one meeting of the "Voluntaries" in what might seem a discourteous manner. Dr. Beith remarked it to Chalmers, who agreed with him, and replied, "Ah! my friend, rest assured we shall change our views on that question. No non-Established Church can long keep clear of what is called Voluntarism. Thirty years will alter all

our convictions." The thirty years have passed, and the prophecy is fulfilled. Dr. Beith has written a book, every page of which is interesting. Licensed for the ministry of the Established Church in 1821, he writes, after fifty-six years' ministerial service, with the vigour and freshness of robust manhood; the fire that led him to take one of the most active parts in the Disruption movement here burns with all its old strength and brightness.

Anniversary Meetings.

THE FRIENDS' YEARLY MEETING.

[Second Notice.]

(From our own Correspondent.)

The sittings of the Friends' Yearly Meeting were continued, by adjournments, until Friday evening.

One of the most important matters brought forward during the later sittings was an elaborate scheme of denominational religious instruction, proposed by the Friends of Durham for the general adoption of the society for its schools and young people. This scheme laid down in a definite manner a number of points which its framers considered to be special views, or peculiar testimonies, of the society, including, for example, the disuse of ordinances and of prepared or paid ministry. This led to much animated discussion, a number of Friends objecting to the precise form of the Durham scheme as tending to formulate a dogmatic creed. Some members intimated that they were not prepared to endorse some of the enunciations of the special points therein assumed as Scriptural tenets. Amongst these speakers were the Right Hon. John Bright, who not only expressed his own personal inability to accept the Durham dogmas *en bloc*, but also decidedly objected to their receiving the formal sanction of the Yearly Meeting, lest a virtual creed should thereby be imposed upon the society to be understood as more or less of a binding test, both by persons within and without the society. Mr. Bright's view was that of the generality of the assembly, and the proposition, in its original form, was set aside. There was, however, much unanimity as to the importance of directing further attention to the religious education of young Friends and to their instruction in the principles of their own society, and ultimately the Yearly Meeting recorded a simple general recommendation to that effect. The Friends are, on many grounds, very jealous of sanctioning anything like a fixed creed. For although there is a large amount of unity and fraternal fellowship amongst them, and a general hearty acceptance of a common form of worship, with silent meditation as a basis, yet there exists a considerable diversity of opinion as to particular theological dogmas. This liberty is greatly prized by its possessors, and although of late years attempts have been at times made to restrict it by innovating definitions, the society, as a body, has hitherto managed to assert and preserve the individual religious liberty of its members. Mr. Bright has repeatedly, both in his own county and in London, shown himself the vindicator of this individual religious liberty in his own society.

Reports of the various boarding-schools belonging to the Friends were also brought before the Yearly Meeting or its committees. The Friends possess public schools of this character at Ackworth, near Pontefract, Croydon, Sidcot, near Bristol, Sibford, near Barnsbury, Ayton, near Darlington, Wigton, near Carlisle, Rawdon, near Leeds, and Penketh, near Warrington; also in Ireland, at Waterford, Mountmellick and Lisburn, near Belfast. There are, in addition, large private boarding-schools at Tottenham, Scarborough, Hitchin, Kendal, &c. Much discussion took place upon the progress of education in the schools, and it was recommended that independent examiners from the national Universities should be increasingly had recourse to, with a view to test and stimulate the progress of the scholars.

The collected statistics of the society were also laid before the Yearly Meeting, and showed that the 315 chapels of the denomination in England and Wales contain at present 14,441 members, being an increase of 183 over last year. There are also nearly 5,000 non-members who regularly attend these meetings.

The subject of introducing singing into the society's worship has claimed considerable attention this Yearly Meeting, especially in connection with a practical attempt to exemplify its value on the part of two Friends, Mr. Charles Hutchinson, who sang a solo in the Bishopsgate Meeting; and Mrs. Cowgill, who did the same at Stoke Newington Chapel during the week. Dr. Dowgan Clark, Mr. Jonathan Grubb, and some other esteemed ministers supported the practice as being at least occasionally permissible in worship. Mr. Grubb said that on one occasion when holding a public meeting, the attenders wished to sing a hymn, but he restrained them; but afterwards he felt inwardly condemned for having unduly asserted "the one-man system," and so limited that very religious liberty which the Friends advocate. However, the Yearly Meeting as a body, although anxious not to impose any unscriptural hard-and-fast lines as to devotional singing, were generally agreed that it is not expedient to encourage solos or any other form of singing, at least in the ordinary meetings of the Society's own members. But as to

meetings for home mission purposes amongst the surrounding populations there was a large expression of opinion in favour of congregational singing as having been found in practice eminently advantageous to the sacred objects of such gatherings.

The Friends' Foreign Mission Association's report showed a large increase of donations, but a decrease of missionaries, and a hope was expressed that some Friends might feel a call of duty to offer themselves for religious service, especially in Madagascar, where there is urgent need for further labourers in the Gospel field.

Just before the Yearly Meeting terminated its final sitting on Friday, a young Friend rose and informed the assembly that he had previously intended to resign his membership in the society and join some other denomination, where he might find more religious life, but that the present annual assembly had been a time of so much encouragement and edification that he intended to continue a Friend. It may be added that throughout the Yearly Meeting morning devotional exercises have been regularly held on the same premises previous to the regular sittings of the assembly. Those have usually been crowded, and it is believed that the earnest united prayers of each morning have greatly benefited the subsequent discussions and deliberations.

EVANGELICAL CONTINENTAL SOCIETY.

The annual meeting of this society was held on Tuesday evening in Hare-court Chapel, Canonbury, Donald Matheson, Esq., in the chair. In the course of his opening address he referred to the fact that while Popery was making great efforts to regain its supremacy, there was found among the population of Roman Catholic countries a remarkable preparedness for the reception of the truths of the Gospel. The report was read by the Rev. R. S. Ashton, the secretary. It alluded to the successful efforts of the Ultramontane party to monopolise the work of education throughout Europe, and especially in France. In that country their newly-formed universities and high-class schools were crowded, and others were being erected. They were establishing workmen's clubs throughout the length and breadth of the land, and thus seeking to indoctrinate that class of the people with the principle of absolute submission to the Pope. In many parts of Belgium they are now all but supreme, and throughout Europe the Romish bishops were agitating for a restoration of the temporal power of the Pope. A recent letter from Pasteur Fisch thus described the state of affairs in France:—"We are in terrible distress. Business and work are totally arrested. Prefects, sub-prefects, and mayors are chosen from amongst the most ardent Jesuits. It is a Jesuitical Bonapartist plot. We shall have to suffer much." In spite, however, of restrictions, never had there been in France greater evangelistic activity than during the past year. In Belgium, the past year has been signalised by a remarkable movement at Sart-Dame-Avelines, a village not very far from Mons. The work in Italy also yielded cheering results. The church in Rome, under the care of Signor Conti, has been in existence six years, during which period 169 members have been admitted. There was also a Sunday-school and a day-school with 153 pupils. A church had been formed under great difficulties in Naples, and buildings had been purchased in Florence, Milan, and Leghorn. In Spain the prospect was never more hopeful. In Bohemia there are several stations, the membership at which consists almost exclusively of persons who have been converted from Popery through the instrumentality of the agents of this society during the last five or six years. The Archbishop of Prague had recently declared that there is a great deal of Hussitism in Bohemia that needs to be rooted out. The balance-sheet showed an expenditure during the year of 3,834*l.*, leaving a deficit of 324*l.* The Rev. Dr. Manning, secretary of the Religious Tract Society, in moving the adoption of the report, bore witness to the extraordinary extension which he noted, on the occasion of a visit to Paris a few weeks since, in the evangelistic work of Mr. McAll among the working men of that city. On the Sunday evening, the mission hall in the Faubourg St. Antoine was crowded with artisans of the type of those who have been most prominent in the revolutions of which France has been the scene; 500 of these were counted leaving the hall when the service concluded, and this was only one of twenty-three such gatherings every Sunday evening in different parts of the city. After addresses from M. Lombard, a banker of Geneva, who spoke of the Evangelical Society of that city, and the Revs. E. Vaughan Price and Jas. Davis, secretary of the Evangelical Alliance, Signor Gavazzi, who was very cordially received, addressed the meeting. He said that in connection with the Free Christian Church in Italy they had now 1,300 children in their day-schools, almost 1,000 in their Sunday-schools, and 1,500 communicants. Four new buildings had been opened, including the church at Milan, purchased for them by an English gentleman at a cost of 3,700*l.* He blessed God for the blindness and imbecility which characterised the policy of the professedly infallible Pius IX. There were some who were afraid of the effects which might result from the clerical crisis in France, but in Italy they did not share such fears. It was the last card which the clericals had to play, but it would be played to their own loss. He wished Englishmen to heed his words when he said that in Italy they were prepared for any emergency. (Cheers.) Their determination was—Italy

for the Italians; Italy for the patriots, and not Italy for the priests. If Italy should be assailed by a clerical crusading invasion, there were 400,000 in the regular army under Victor Emmanuel, and 100,000 volunteers to be led by Garibaldi, ready to defend their country against all invaders. (Cheers.) Those who were labouring with him in connection with the Free Italian Church felt that they were preparing the Italians for future victories, because they were leading them to stand by the freedom of the Gospel against all despotism, and he hoped to live to see the day when the Gospel should find wide acceptance among his countrymen. (Cheers.) The Rev. W. M. Statham, in proposing a vote of thanks to the Chairman, expressed the pleasure with which he heard the assurance from Signor Gavazzi that there need be no fear about Italy. The Rev. J. C. Gallaway seconded the vote of thanks, which was adopted and briefly acknowledged.

WOMEN'S SUFFRAGE.

There was a goodly muster of ladies and gentlemen at St. James's Hall last Friday evening in support of Mr. Jacob Bright's Bill for extending the Parliamentary Franchise to Women. The hour of meeting was rather late—half-past eight—but the large hall was three parts full when the meeting commenced, and the audience increased in the course of it. Many, no doubt, were attracted by a curiosity to see how the lady speakers would acquit themselves, and there was an evident disposition on the part of some in the audience to create amusement at their expense. On the raised platform behind a small green baize table, several rows of comfortable chairs were filled with the ladies and their supporters, amongst them being, Miss Lillias Ashworth, Lady Anna Gore Langton, Hon. Emmeline Canning, Mr. and Mrs. Garrett Anderson, M.D., Mrs. Stansfeld, Mrs. Fawcett, Mrs. Jacob Bright, Mrs. F. Pennington, Mrs. Joseph Buxton, Mr. O'Shaughnessy, M.P., Miss Tod, Mr. and Mrs. Mark Firth, Mrs. Samuel Lucas, Madme. Venturi, Mr. Ashurst, Mrs. Oliver Scatterd (Leeds) Mr. and Mrs. Scholefield, the Rev. Newman Hall, Professor Quatzenched, Mrs. Sims, and the Misses Briggs.

The chair was taken by Lord Houghton, who, with his lady supporters, was cordially cheered on ascending the platform. In his introductory speech the Chairman said they were met not to discuss the general question of the mental capacity or equality of women, but for a distinct political purpose—to claim for women the same political rights as men. It was nearly a century ago that the "rights of women" had become a well-known familiar phrase, mainly through the writings of Mary Wollstonecroft, which had more recently been followed by the writings of John Stuart Mill. At the French Revolution political equality was given to women, and the scaffold was good to all alike. In England, it was difficult for women to emancipate themselves from the wholesome tradition that their sphere was above all things domestic life, and they did not wish that they should emancipate themselves from it. (Hear, hear.) But they thought that there was no discrepancy between the simplest and purest ideals and intelligent women taking their share in the political circumstances of the day. The basis of the right of representation was property, and it was a strange anomaly that women, though possessed of the property qualification, were debarred from exercising the right of voting for a member of Parliament. That was a wrong for which some justification should be given. But what was the justification? It was true there were other classes of persons debarred from that right—such as idiots, lunatics, and peers of the realm, for which there might be a good reason, but there was no justification from withholding a vote from women, and it was a right which before long they would obtain. (Cheers.) They had friends on either side of the House, and Mr. Disraeli and Mr. Gladstone had both entered the same lobby on that question. (Cheers.) It was a question which was connected with the principle of the higher education of women, and one which no philosopher could treat lightly. As they valued political discussion as an instrument for their own culture, they should not deny an interest in it to women.

The Chairman then called upon Mrs. ASHFORD, who moved a resolution to the effect that by the exclusion of women from the franchise a large proportion of the property and intellect of the country was practically unrepresented, and that the suffrage ought to be granted to women on the same terms as to men. Mrs. Ashworth spoke in a clear, distinct and forcible manner, and referring to Mr. Trevelyan's bill and the arguments used in its support, she asked why the franchise should be given to labourers, and women be excluded. One in every eleven of the landowners of England was a woman, and 22,700 women were graziers and farmers, and they asked that as owners of property they should be represented. Mr. Trevelyan's bill would add a million men to the electors, but they only asked that a quarter of a million women should be added. Women householders were one-seventh of the householders in England. Mr. Bright did not represent the Birmingham people on that question, and both Mr. Chamberlain and Mr. Muntz had voted in their favour. They did not seek to change the basis of representation, but only to remove the exception of the exclusion of women. They claimed that in any further extension of the franchise the intelligent law-abiding women should be represented. (Cheers.)

Lord TALBOT DE MALAHIDE seconded the resolution. He thought a large majority of women were as fully entitled to exercise the franchise as men, and that they would exercise it in the interests of morality and good order. If he had a secret he would rather entrust it to a woman than a man. (Laughter.) Women were free from that cynical tone which so disgraced many public men. Among women they never saw an hypocrite—(Laughter and cheers)—although that character was too common amongst men of the world. Ladies were not deficient in moral courage, and where they had the opportunity of making themselves useful to the community they were happy to do so. Women had distinguished themselves in business, in arts, and in literature. If they had employed lady diplomatists they would have settled the Eastern Question. (Laughter.)

Miss BECKER, who was heartily cheered, said the chairman had put in the forefront the words, "the rights of women," a term which had been much abused. Many persons said, "I am not in favour of women's rights," but yet they did not object to their being educated, nor to their entering the medical profession. They were now only asking for the right to vote for members of Parliament on the same conditions as men. There were in England 37,806 women owners of land holding more than one acre. In Somersetshire, Cumberland, and Cambridge, they were to men in the proportion of one to five. Two-thirds of the riches earned in Lancashire was earned by women, and yet they were deprived of representation. There were two and a-half million unmarried women in England, and if they earned on an average 50*l.* a year, there was some 150,000,000*l.* worth of property unrepresented. Another thing more important still was that the intelligence and moral sense of women was unrepresented, and that the country was injured thereby. The proper cultivation of the intellect of women was important, though some would confine its range to the kitchen range. (Laughter.) She thought they would cook all the better if they could see a little further than the stove. The establishment of industrial schools had been largely due to the exertions of Mary Carpenter—(cheers)—and Mrs. Senior had discovered mismanagement where the male inspectors had been unable to do so. Mr. Gladstone—(loud and continued cheers)—in his speech at Birmingham had referred to the reports of Miss Irby respecting the Turkish provinces as more trustworthy than those of men. Whatever the fate of Mr. Jacob Bright's measure in the House of Commons, she was sure that any assembly of Englishmen would be convinced that they were pleading the cause of truth and justice. (Cheers.)

Mr. J. H. PULESTON, M.P. for Devonport, also supported the resolution, and said he thought no reasonable objection could be raised against their claim. He characterised Mr. John Bright's speech on the subject as the weakest he had ever made.

Miss STURGE was then called upon by the Chairman, and rose to speak, but a person in the body of the meeting wished to move an amendment, and came on to the platform to do so, but the Chairman decided there was not time for a debate, and Miss Sturge, who had stood facing the audience while the question was decided, and who appeared rather desirous than otherwise of a discussion, was allowed to proceed. In a very spirited and pungent manner she proceeded to criticise the speech of Mr. Bright, and to answer some of the objections against women voting. She could not understand why it was supposed she would neglect her domestic duties if she had a vote. Sir Henry James, she thought, lost somewhat of his legal acumen when he said that women, if they got into Parliament, would be unable to vote properly upon questions before the House, as they would get their knowledge second-hand. He entirely forgot that all his knowledge of women was obtained second hand. (Cheers.) Mr. Bright had sent her a copy of Milton, and, while she appreciated the gift, she could not agree with Milton's ideas about women. Milton might be wholesome reading, but he did not agree with her. Throughout his pages ran the idea that woman was weak, and that to be weak was to be miserable. She preferred her Bible to Milton, for she read there of the restoration of women. Womanhood was no longer a crime, and they would no longer class themselves with idiots and lunatics, and submit to be deprived of the right of voting. (Cheers.) She moved, "That, in the opinion of this meeting, the Parliamentary suffrage should be given to women on the same condition as it is granted to men."

Mrs. JULIA WARD HOWE, from America, spoke in favour of the resolution, which was adopted, and the meeting, which had been well sustained, separated after a vote of thanks had been passed to the chairman.

FOREIGN MISCELLANY.

The Queen of the Netherlands expired on Sunday.

Peace has been concluded between Egypt and Abyssinia, King John having accepted the conditions proposed by Gordon Pasha (Colonel Gordon).

A telegram from Prague reports that the Pope was burned in effigy at a great public meeting on a mountain. His last speech and Syllabus were burned also.

The German Government is reported to have expressed its willingness to desist altogether from

the much-discussed "compensatory measures" in Alsace-Lorraine, provided that France consents to withdraw a sufficient number of troops from the German frontier.

It is stated in a telegram from Rome that a large portion of the 120,000*l.* which the Pope has already received from the "pilgrims" has been remitted to a London bank to provide against the needs of the Holy See while the Pontifical Throne is vacant, for the first requirements of Pius IX.'s successor.

The British commander-in-chief on the Pacific station reports an engagement with the rebel turreted ship *Huascar*, off Ylo, on May 29. The *Huascar* escaped in the dark, but so damaged as to surrender to the Peruvian squadron. The *Huascar* was a ship of the Peruvian navy, which appears to have fallen into the hands of the rebels.

THE EARTHQUAKE IN PERU.—Particulars received at New York of the recent earthquake in Peru, by which the town of Iquique was destroyed, announce that great devastation and loss of life was caused by the tidal wave which swept the Peruvian coast on the 10th of May, just after the earthquake. Six hundred persons are reported to have perished.

THE SICILIAN BRIGANDS.—The energetic measures taken in Sicily by the Minister of the Interior have been rewarded by the death of the famous brigand chief Leone, who captured Mr. Rose. The mixed squadron of the Guards of Public Security (Carabinieri and Bersaglieri), commanded by the Police Delegate Lucchesi, succeeded yesterday in surrounding the band at a place called Trabbia, in the district of Termini, and, after a protracted combat, Leone and his two most dreaded lieutenants, Salvatore Salpietra and Giuseppe Randazzo, were left dead on the field. The reward—30,000*l.*—will be divided between the Delegate Lucchesi and his men.

A DIABOLICAL CRIME.—The American correspondent of the *Times* telegraphs the particulars of an extraordinary attempt to wreck and rob a railway train. On Sunday night, on the St. Louis and San Francisco Railway, 156 miles west of the former place, a band of robbers unjointed the rails, replacing them in such a way that the approaching train would run down the embankment. The night was dark and the rain falling. An express train approached about 8.30, and the driver, seeing obstructions, applied the brakes, but too late. The engine and baggage car plunged down the embankment, a distance of forty feet. The driver, stoker and one passenger were killed. The thieves fired their pistols into the train, and then, seeing that it was not sufficiently wrecked for their purpose, suddenly decamped.

THE QUIRINAL AND THE VATICAN.—Telegraphing from Rome on the 3rd, the *Times* correspondent says:—"To-day the fiftieth anniversary of the episcopal consecration of Pius IX. and the thirtieth of the promulgation of the Italian Constitution has been celebrated with all possible solemnity both at the Quirinal and at the Vatican. The streets were decked throughout with national flags, and the King reviewed the troops in the new Piazza della Indipendenza. The Senate, Chamber of Deputies, and the municipal and provincial councils went up to the Quirinal in state to congratulate His Majesty. The statue of the King was unveiled upon the Pincio. Bands are playing in all the piazzas, and the city is illuminated. The Pope, attended by the cardinals and all the more distinguished pilgrims, celebrated mass in the Sistine Chapel. A grand commemorative function was performed in the Basilica of St. Peter in *Vinculis*, which was superbly decorated and brilliantly illuminated, and was crowded to suffocation, and more than 2,000 Italian pilgrims went up to the Vatican to congratulate His Holiness. The Pope, however, was slightly indisposed, and requested an address might not be read when he entered. It was simply presented, together with a number of gifts; and the Pope, thanking those present, said he was rejoiced to find himself surrounded by Italians, and that while, as Pope, he blessed with his whole heart all the faithful of the entire world, he, as an Italian, blessed his fellow-countrymen as Jacob blessed Joseph." After the reception of the Italian pilgrims, the Pope retired to his apartment and would see no one else. At the ceremony of St. Peter in *Vinculis* at which Cardinal Simeoni officiated, there were present 190 bishops, the Ambassadors of France and Portugal, the Ministers of Belgium, Bavaria, and Brazil, accredited to the Holy See, and the representatives of Russia and Paraguay. The King of Italy, replying on Sunday to a congratulatory address of the Senate on the anniversary of the promulgation of the Constitution, acknowledged the patriotism of the Senate, which he spoke of as the guardian of Italian institutions. Replying to the address of the Chamber of Deputies, his Majesty said:—"Thirty years of sacrifice and of unswerving faith secured the unity of Italy, and Rome has become the capital of the Italians. The past is a pledge for the future."

CLASSICAL CHAMBER CONCERTS.—In connection with the Royal Normal College for the Blind, at Upper Norwood, a series of thirteen chamber concerts has been announced, the first of which was given on Thursday last. The remaining concerts will be held on the last Thursday in each month, omitting August and September; the last one to be in July, 1878. The programme will include sonatas for the piano and violin, piano and violoncello, trios, quartets, quintets, and carefully-selected vocal pieces. The pupils of the college

will be assisted by eminent artists, and the following have already kindly volunteered their services:—Mesdames Osgood, Arabella Goddard, Beasley; Mr. Cummings, Signor Foli, Mr. Walter Bache, Mr. Anton Hartvigson, Mr. Frits Hartvigson, and Mr. Franklin Taylor. It will be readily seen that the aim of the promoters of these concerts is a high one, and promises educational results of no mean order. The opening concert of last Thursday was well attended, and the pieces were admirably executed. The instrumentalists gave two very elaborate pieces by Beethoven and Schumann, which were listened to with appreciative interest, Mr. Frits Hartvigson's part on the pianoforte being especially selected for an outburst of applause. The vocal pieces by the pupils were in excellent taste, and last, though not least, "Adelaide" was exquisitely sung by Mr. Cummings. The hall in which these concerts are given has good acoustic properties, and those of our readers who attend future performances will thank us for having pointed out to them so pleasant a way of helping forward a good work. We hope Mr. Campbell, the principal, will be well supported in his laudable enterprise.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

BIRTH.

HOUCHIN.—June 4, at the Manse, Felstead, the wife of the Rev. E. M. Houchin, of a son.

MARRIAGES.

POPE—MASSEY.—May 30, at the Congregational Church, Heaton Mersey, by the Rev. Stephen Hooper, Arthur Frederick, third son of William Pope, Biggleswade, to Jane, third daughter of William Massey, Burnage.

GILL—LITTLE.—May 31, at Queen's-road Chapel, Dalston, by Rev. W. Miall, David Gill, of 103, Mortimer-road, to Ada, youngest daughter of the late Joseph Little, Esq., of Haggerston and Victoria Park.

DEATHS.

HARGREAVES.—At Mildenhall, Suffolk, in his 22nd year, much respected, Charles Flavel, only son of Rev. Chas. Hargreaves South Creak, Norfolk.

SALMON.—May 26, Rev. David Salmon, aged 56. For fourteen years pastor of the Independent Church, Pembroke.

WADDINGTON.—May 29, at Kettering, Ann, the beloved wife of Thomas Waddington, aged 73. "With Christ, which is far better."

HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tin foil packets, whereby the delicate flavour and aroma is preserved.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berrones, shawl and shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN'S Zylto-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

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Some time ago it was agreed by some Office-bearers and Members of the First United Presbyterian Church, Kilsno, that, in addition to the erection of a Monument in the Kilsno Cemetery to the memory of the late Rev. HENRY RENTON, M.A., the expense of which will be borne by the Congregation, an effort should be made to raise Funds sufficient for a BURSARY to be named THE HENRY RENTON BURSARY. It was agreed that the question as to who might be eligible for the Bursary, and the conditions on which it was to be given, should be referred to those who subscribe to the Fund.

CONTRIBUTIONS on behalf of the object will be received by

William Leckie, Esq., Commercial Bank, Edinburgh;
John Dick Peddie, Esq., 3, South Charlotte Street, Edinburgh;

R. G. Ross, Esq., Ravensley, Downhill, Glasgow; or
James Tait, 23, Bridge Street, Kilsno.

It is desirable that all Subscriptions be handed in before the end of June. The amount already subscribed exceeds £800.

Kilsno, May 31, 1877.

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WILLIAM UNDERHILL Esquire deceased Pursuant to the Statute 22nd and 23rd Victoria cap. 35 intituled "An Act to amend the Law of Property and to relieve Trustees" NOTICE IS HEREBY GIVEN that all CREDITORS and PERSONS having any CLAIMS or DEMANDS against the Estate of WILLIAM UNDERHILL late of the Stock Exchange London and of Lea Bridge Road Clapton in the County of Middlesex Esquire (who died on the 13th day of May 1877 and whose will was proved in the Principal Registry of the Probate Division of the High Court of Justice on the 31st day of May 1877 by Samuel Underhill of Pond House Lower Clapton in the County of Middlesex Esquire the brother of the said deceased (the sole Executor) are hereby REQUIRED to SEND in PARTICULARS of their claims or demands to the said Executor at the Office of Messrs. Henry John and Theophilus Child Paul's Bankhouse Court Doctors' Commons in the City of London Solicitors on or before the 20th day of AUGUST next ensuing at the expiration of which time the said Executor will proceed to distribute the assets of the said deceased among the parties entitled thereto having regard only to the claims or demands of which the said Executor shall then have had notice and that the said Executor will not be liable for such assets or any part thereof so distributed to any person or persons of whose claims or demands he shall not then have had notice Dated this 4th day of June 1877

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A Meeting on behalf of the BUILDING FUND of the TONIC SOL-FA COLLEGE will be held in the NEW CONCERT ROOM, on FRIDAY EVENING, JUNE 8.

Chair to be taken at Half-past Seven, by the Rev. JOHN RODGERS, M.A., Vicar of St. Thomas Charterhouse, and Vice-chairman of the London School Board.

The following gentlemen have promised to take part in the proceedings:—Dr. Stainer, Organist of St. Paul's Cathedral; Sedley Taylor, Esq., M.A., Author of "Sound and Music"; Brinley Richards, Esq.; Rev. E. P. Carhille, M.A., Vicar of St. James', Muswell-hill; A. J. Ellis, Esq., F.R.S.; and Mr. Curwen, President of the Tonic Sol-fa College.

A Class of Infants, and a Class of Boys, from Elementary Schools will illustrate some of the processes of Teaching, and Mr. Proudman's Men's Voice Choir will sing some Glee and Part-Songs.

Cards of admission may be had at the Tonic Sol-fa Agency, Warwick-lane, and by post from the Secretary of the College, Plaistow, E.

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and UNION SUNDAY-SCHOOL at BECKENHAM.
The liberal aid of Christian friends is earnestly solicited in promotion of this enterprise.

As stated in the Year Book, and in the Circular of the Local Committee, there is no hall or public room available for temporary work.

It is, therefore, urgently necessary to expedite the erection of the Sunday-school, which is also to be used as an introductory church.

CONTRIBUTIONS will be thankfully RECEIVED—in Beckenham, by T. J. Thomas, Esq., Towy House; H. Maltby, Esq., Clarence House; Rev. A. King, Dunleigh; and at the London and Provincial Bank. In London, by Rev. J. C. Galloway, A.M., Memorial Hall, Farringdon-street; Messrs. Hodder and Stoughton, Paternoster-row; James Clarke, Esq., "Christian World," 13, Fleet-street; A. Benham, Esq., Financial Secretary, Sunday-school Union, 56, Old Bailey; Mr. W. R. Willcox, "Nonconformist" Office, 18, Bouverie-street; Messrs. Glyn, Mills, Currie, and Co., 67, Lombard-street (agents for the London and Provincial Bank).

Rev. A. King acts as Secretary to the Trustees and Local Committee, and will gladly communicate with friends.

Collecting Cards for the Sunday-school Building Fund, &c., and Framed Copies of the Architect's Drawing, to be put up in offices or warehouses, will be supplied to friends desiring to aid the object by receiving contributions.

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MILL HILL SCHOOL—NEW FOUNDATION DAY, WEDNESDAY, JUNE 13, 1877.

The Hon. Mr. JUSTICE LUSH will DISTRIBUTE the PRIZES at Five o'clock. There will be Luncheon on table at 2.30 for visitors; tickets for which (price 7s. 6d., exclusive of wine) may be had on application to the Secretary, Mill Hill School, Middlesex, N.W., a day or two previously.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVIII.—NEW SERIES, No. 1646.

LONDON: WEDNESDAY, JUNE 6, 1877.

GRATIS.

THE UNIVERSITIES BILL.— THE ECCLESIASTICAL SIDE OF MR. GLADSTONE'S MIND.

To the Editor of the Nonconformist.

SIR,—The division of Monday night on the Universities Bill is what we must consider a considerable measure of success for the Liberal cause. That, in the present House of Commons, the Government should command a majority of no more than nine on so important a proposal as that made by Mr. Goschen, abolishing all clerical restrictions on headships and on fellowships, is a matter for congratulation. This, coupled with the want of support they experienced in the House of Lords on the burials question, tends to prove that the ordinary lay mind of Englishmen, irrespective of political party, has less sympathy with ecclesiastical claims and exclusive Churchmanship, than our Tory Ministry seem to suppose when they make one of their props of power the clergy, whose support of Lord Beaconsfield has been only exceeded by that of another great interest menaced by Liberal legislation.

But, if the division was satisfactory, the debate was not equally so. Liberals must deeply regret the speech of Mr. Gladstone, which clearly showed how deeply imbued his mind still is with that ecclesiastical mode of thinking which exercised so great a power over him in his earlier days. At a time when Mr. Gladstone's generous and fearless enthusiasm on behalf of a great moral cause has roused the sympathy of earnest Liberals, and made us hope that he might once more come forth from his tent like Achilles and lead us to victory, it is well that we should be reminded how deep-seated—almost ineradicable—are the differences which on some points divide Mr. Gladstone from the point of view of Liberalism on its intellectual and speculative side.

Mr. Gladstone said that he attached great importance to the object which the memorialists in favour of clerical restrictions sought to attain; that is, the religious character of University training. He deprecated the provision of religious instructors not necessarily members of the governing bodies of the colleges, on the ground that, from their not being in a position of equal authority with the fellows, they would not "exercise any influence tending to give a tone to the governing bodies." He went on to say that he had not the slightest doubt that "a certain infusion of the clergy in the resident bodies of the colleges would be of the highest importance to their disciplinary efficiency." His means for attaining this end would be to assign a certain portion of the fellowships for proficiency in the study of theology; and he further proposes to restrict the governing body of the college to a smaller number than all the fellows, and to appoint to this governing body, not by examination, but by selection on the ground of fitness, having regard to religion, education, and learning. This, he says, is to lead to the admission of a large number of the clergy as members of the governing body. He proceeded to throw discredit on the idea that the proper way of electing fellows is by the examination, and he encourages the notion that the electors should go behind the examination and choose according to their own views of fitness; which in fact would be choosing by their ecclesiastical and political sympathies. He wound up by repeating emphatically that "he most distinctly and strongly desired that among the governors and teachers of youth in the colleges of the University there should be a considerable infusion of the clergy."

I hope that in this summary I have done no injustice to the general tone of Mr. Gladstone's remarks. And I must say that in substance they are animated by the same spirit that appeared in Mr. Hardy's statement that by religion he could only understand the religion of the Church of England, and in Mr. Walpole's statement that the colleges are all based on religion in connection with the Established Church. If Mr. Gladstone simply desires a religious or clerical tone irrespective of any denomination, then he should be willing to count as clergymen such men as Dr. J. H. Newman at the one extreme and Mr. James Martineau or Mr. Richard Congreve at the other. These men differing in everything else are probably agreed in considering the spiritual aspects of life as of paramount importance compared with its material interests; all who, in the words of Mr. Matthew Arnold, recognise that conduct is three-fourths of our life,

and that the regulation of conduct is the first aim of education, are in essence of the priesthood, that is spiritual directors; but if we come to theology proper we have no right to expect or to wish that any one theology should be dominant in our national Universities. To recognise by religion, the religion of the Episcopalian Protestant Church, did well enough before the Universities Tests Act, but is now a violation of the principles of that statute, and a new contraction of the bounds of our ancient seats of learning.

Mr. Gladstone ought to know that the School of Theology, which he would make the door of admission to many fellowships, is distinctly a School of Anglican Theology, and not even as broad as the Anglican Church. The examiners of that school are not appointed in the ordinary way, but by a body of electors, mainly clerical. Not only would no man not a member of the Church of England be appointed examiner, but not even would any divine of the Established Church known for any breadth of view be appointed. The Dean of Westminster, though formerly a professor of ecclesiastical history in the University itself, would have no chance of such an appointment. The Rector of Lincoln College, though a man of deep ecclesiastical learning, would have no chance. This is the school which is to open the door to a considerable proportion of the governing bodies of the colleges. Mr. Gladstone referred in support of his clerical argument to the fact that as a rule governors of grammar schools appointed clergymen as headmasters. This is the unkindest cut of all. Does Mr. Gladstone not know that it is to the unsatisfactory and sectarian composition of these governing bodies that this clerical preference is mainly due? Does he suppose that the body of country gentlemen, who inflicted Dr. Hayman on Rugby were actuated by zeal for the cause of education, when it is notorious that his nomination was the result of political resentment against the avowed Liberalism of Dr. Temple? Liberals and Nonconformists have been crying out aloud against the composition of these governing bodies, and then are we to be silenced by appeals to their mode of action! It was proposed to give the government of the Birmingham Grammar School to the corporation of that town, but a political party in Parliament preserved the mainly Anglican character of the former governing body. Will the Birmingham Liberals recognise an estoppel in the conduct of this governing body? It has been thought a liberal thing in the constitution of these governing bodies to give a voice and nomination to the Universities of Oxford and Cambridge. It would be an interesting thing to see in what proportions of Churchmen or Nonconformists the Universities have made their appointments, may more, in what proportion of clergymen and laymen. Certainly, of all the grammar schools of the country few have been more successful than Manchester under the management of that distinguished lay teacher Mr. Walker, whose services London now enjoys; and it must by no means be assumed that the mainly clerical character of our headmasters represents any advantage to education or anything more than the class prejudices of those from whom school governors are mainly taken. On the whole it is a matter for deep regret that on this vital question of the higher national education and the organisation of study and learning in our national Universities, Mr. Gladstone should still have so much of the point of view of a seminarist, who apparently regards the Universities principally as finishing schools for the upper class, not as the homes of independent and fearless investigation.

But though one must regret the tone of Mr. Gladstone's speech, I am glad the speech was made. It is a warning to us of which we always stand in need, never to make idols. Let us reverence Mr. Gladstone's integrity, let us admire his earnestness, let us profit by his enthusiastic energy when directed to a common object. But let us not forget that Liberalism must live by uncompromising adherence to great principles, and that if one whom we hold in highest honour fails to recognise them, it is all the more needful at such a time clearly to proclaim them. Prominent among such Liberal principles is the unfettered search after truth in every region of the intellectual and spiritual world. The National Universities should be among the principal organs of

such investigation, and deliberately to wish to tie them down in their government and administration under the clergy of one sect would be fatal to the performance of any such duty. Not for the benefit of Dissenters, but for the benefit of science, learning, and education, we have severed, as far as possible, the union between the Universities and the Established Church. And Mr. Gladstone now, for the sake of giving a certain tone to the instruction of the upper class of this country, would reimpose on us a governing body, not merely largely Anglican, but clerical, and chosen for proficiency in sectarian theology!

AN OXFORD LIBERAL.

UNIVERSITIES OF OXFORD AND CAMBRIDGE BILL.

CLERICAL HEADSHIPS AND FELLOWSHIPS.

The House of Commons on Monday resumed the committee on this bill, Mr. Raikes in the chair. The new clauses were considered.

Mr. JAMES moved a clause which referred to the composition of Congregation in the University of Oxford, and provided for a transfer of electoral powers from Convocation to Congregation. Mr. HARDY expressed his belief that the clause would be most prejudicial in its operation, and cited in support of his view the authority of Professor Thorold Rogers, who held that the first effect of the proposal now made would be to exclude from Congregation persons whose services would be most useful, and who took a great interest in University matters. The clause was rejected by 136 to 108 votes.

Mr. GOSCHEN then moved his oft-deferred clause, declaring that the Commissioners in the statutes made by them for a college shall provide that the entering into or being in holy orders shall not be the condition of the holding of any headship or fellowship. In support of it Mr. Goschen stated some facts with regard to Oxford, where, he said, there were still a large number of colleges in the hands of clerical Fellows, or in which the clerical Fellows were decidedly in a majority. At Exeter College every Fellow was obliged to take holy orders within fifteen years of his election unless he had served the college as tutor or lecturer for ten years. This, however, was an exceptional case. In Queen's there were nine clerical fellowships, the persons elected to them, if not already in orders, having to declare their intention of taking deacon's orders within three years and priest's orders within two years thereafter. In Lincoln all but two had to be clergymen, being obliged to take priest's orders within ten years after admission. At Brasenose there were six clerical fellowships. At St. John's only one-third might be held by laymen, and this was the case with several other colleges. This was a very important matter, inasmuch as the Fellows really constituted the governing body. At Christ Church the governing body consisted of thirty-four members, twenty-seven of whom were already in orders or pledged to take them. He doubted whether the state of things shown by these facts was generally realised. The effect was that the field of competition was narrowed, and that the men who applied for the clerical fellowships were in a large number of cases men who had failed to obtain the open memberships. (Hear, hear.) After taking his degree a man generally required some time to choose his profession. During that time he would stand for an open fellowship, and should he fail in that he might find there was a good chance of success if he was willing to declare he would enter the Church. There was therefore a distinct bribe offered to take orders at a time when it might be premature to determine the choice of a profession, and when it was especially undesirable that the profession of a clergyman should be hastily chosen. Was the committee to suppose that if no restrictions were placed on those fellowships, then no Fellows, or very few, would become clergymen at all? He could scarcely conceive hon. gentlemen opposite wishing to commit themselves to that doctrine. The question was not simply one whether there were to be clergymen in the governing body or not, but whether they were to be introduced into it by means of pecuniary inducements. For his own part, he thought it most unwise, in the interests of the Church and of religion, to have at

so early a stage a pecuniary temptation held out in that way. A large number of clergymen had signed a petition to that House in which they prayed for the removal of those restrictions. It was signed by 96 out of 150 or 160 resident Fellows, or nearly two-thirds of the whole number, as well as by two-thirds of the lecturers and tutors. What danger would result to Oxford or Cambridge from the removal of the restrictions on clerical fellowships? There were colleges in which at present no such restrictions existed, as, for instance, at Wadham. Had parents, he should like to know, been found in consequenceless willing to send their sons to that college? Again, at Balliol, three clerical fellowships had been reduced to two, and there were only two in one of the very best colleges—University—so that it was quite clear they were not required either for the purposes of education or for the proper conduct of the colleges. It was no more necessary to provide for religious instruction in the University, or for the services of the chapel, by means of clerical fellowships than for any other object in that particular way. He hoped, therefore, the right hon. gentleman the Secretary for War might be induced to make the concession for which he asked, and he felt quite satisfied that if the colleges were left to themselves many of them would abolish those fellowships altogether. (Hear, hear.)

Sir C. DILKE believed that at New College, Oxford, there were not, and there never had been, clerical restrictions, and yet that in that college there never had been any lack of Fellows in orders, and that, to use the words of the petition, the "importance" of "the governing bodies of colleges," containing "a certain number of persons in holy orders" had invariably been recognised by a lay majority. The same was the case in his own college in the University of Cambridge. That was a lay college, and yet a large majority, and a Liberal majority, among its Fellows showed no disinclination to select a clergyman even to the headship of that college. What was the extent to which clerical restrictions really existed at the present time? His right hon. friend had given the facts as regarded Oxford. He would give them as regarded Cambridge. Although there were only fifty-two fellowships which must at Cambridge be held by clergymen, the vast majority even of the remaining fellowships were subject to clerical restrictions. He had gone carefully through the colleges, and he held in his hand a table in which he had classified them, college by college, under four heads—clerical, open, lay, and open subject to clerical restrictions at the end of a certain time. There were 350 fellowships at Cambridge, of which 52, as he said, were clerical, 99 were open, 16 were lay, and 183 were neither strictly clerical nor strictly open, but were open fellowships, the tenure of which was limited by a clerical privilege. This last list included all the fellowships at Trinity, St. John's, Caius, and Queen's, and all the fellowships at Clare and Emmanuel that were not strictly and absolutely clerical. At Trinity and St. John's all the Fellows were required to take holy orders within seven years, except those who had been steadily engaged in college tuition. At Caius and Queen's all were required to take holy orders within ten years. At Clare there were six clerical fellowships, but the holding of the other twelve fellowships, which were nominally open, had to take orders at the end of ten years or to vacate their fellowships. At Emmanuel there were four clerical fellowships, but the holders of the other nine fellowships, which were nominally open, had to take orders at the end of seven years or to vacate their fellowships at the end of ten years. On the whole, then, there were at Cambridge 115 fellowships not subject to clerical restrictions, and 235 fellowships subject to clerical restrictions, which proved that of the 350 fellowships of Cambridge the great majority were subject to clerical restrictions. It was obvious that all restrictions upon choice were bad in themselves, as tending to prevent the selection of the best men. Their existence threw the burden of proof upon the other side, and entitled them to ask their opponents who would preserve the restrictions, why they were to be preserved. It could not be for the purposes of providing for the celebration of Divine worship in the colleges; the restrictions were far too numerous to be merely intended for that purpose, and the argument could at the most apply to about one-half of the clerical fellowships properly so called. But even as regarded so small a number as this, it could not be necessary to attach the clerical duties to fellowships, and it would be better that special chaplaincies should be created; and this was the reason why he preferred to his own moderate amendment upon Clause 18 the more sweeping and logical proposal which had been made by the right hon. gentleman. (Hear, hear.)

Mr. MOWBRAY said that his hon. friend's proposal was totally inconsistent with the existing state of things at Oxford, where several of the heads of colleges held ecclesiastical appointments. In the year 1859, which was the last year in which the old state of things existed, of the 480 fellowships, 277 were held by persons in holy orders; whereas at the present time, of 337 Fellows at Oxford, only 116 were required to be in holy orders, while, as a matter of fact, 132 were actually in holy orders. With regard to the memorial referred to by the right hon. gentleman, on reference to the signatures attached to it, it would be found that they by no means supported the statement of the right hon. gentleman that there was a very large majority opposed to the proposal in the Bill, and at all events they showed

that opinion in the Universities was divided on the question. The question was whether they meant to interfere in this way with the governing bodies of the colleges and to make a total change—and it was indeed a total change to depose religion from its present position.

Mr. O. MORGAN said that the right hon. gentleman had forgotten that the vast majority of the tutorial body was in favour of the proposed change. His only serious argument had been that the matter should be left to the discretion of the commissioners. For himself, however, he considered it a broad question of principle, from which the Legislature ought not to shrink. Twenty or thirty years ago the colleges were little better than theological seminaries educating men for holy orders. At that time not more than half the men called to the bar were University men; the proportion now was about nine-tenths. Thus it was clear that there was a large and increasing lay element at the Universities, and a corresponding decrease of the clerical element. Again, looking at the question from an academical point of view, it was obvious that the standard for fellowships must be lowered if the area of selection is reduced. There ought to be but one standard—that of merit. "*Detur digniori*" was the only principle which ought to govern the selection. Not that he would in any way wish or attempt to exclude clergymen. He simply desired that orders should not be a necessary condition, especially as there was no advantage gained by such a restriction. The plan of subsidising religion and of paying men to be clergymen was, he thought, a very poor compliment to Christianity. For these reasons, then, because he considered that the present system did real harm and tended to promote the spirit of hypocrisy, he would vote for the amendment. (Hear, hear.)

Mr. BERNARD HOPE said that the commissioners proposed to be appointed under the bill would have power only to deal with the tenure of fellowships of which gentlemen might be appointed in the future, and that by adopting the motion of the right hon. gentleman the member for the City of London, Parliament would be casting a stigma upon the faculty of theology, for which the Universities were, in fact, trustees, and would be also an illiberal, restrictive, and hampering proceeding, as far as the commissioners were themselves concerned.

Mr. TREVELYAN said that at the present moment no less than 20,000*l.* a-year was spent in five colleges in the improvement of college livings. He very much doubted whether, whatever powers they gave to the commissioners, they would be able to extract anything like 20,000*l.* a-year from those five colleges for the advancement of science and learning. If, however, the amendment were adopted, they would gradually get a set of fellows who would be ashamed to spend out of the money which should be devoted to the advancement of learning large sums to improve their own material position. When the Test Bill passed, the House made, as it were, a declaration that they were to have no more religious tests; but if clerical fellowships were continued, religious tests would be continued. It had been said that at certain colleges laymen might gain fellowships; but on what condition? On the condition that they should take orders after a time or leave the University. The result was that while they allowed young men to place themselves in the most enviable positions to which they could attain, they were lodged in splendid buildings, had the command of some of the finest libraries in the world, also of stables, cellar, and kitchen—(a laugh)—and then after they had lived a life of luxury, and when they were too old to take to any other calling it was demanded of them whether they were moved by the Holy Ghost to accept service in the ministry. That was a temptation to which they ought not to be exposed. (Hear, hear.)

Mr. HANBURY could not vote against the amendment, but he could not vote for it, as it included clerical headships to which he saw no objection. He objected altogether to clerical fellowships, because he believed that practically they were most mischievous. If he thought that those clerical monopolies, which were not monopolies of the Church as such but only of a small portion of it, were of any kind of use to the Church or were even merely harmless he should hesitate to vote for their abolition; but he was convinced that they were positively mischievous to the Church and to the Fellows themselves. It was an undoubted fact that the best men did not enter the Church in such numbers now as they formerly did, and the picked men who took orders competed, not for monopolies, but for open prizes, and those clergymen who competed boldly for open fellowships did the Church much greater honour than did those who depended upon the nursing system of close fellowships. The sweeping away of the latter would not, he believed, affect the religious teaching of the Universities, as they would still have lectures, daily services, and the teaching of professors and fellows who had gained their prizes in open competition.

Mr. GLADSTONE thought that both as a matter of principle and practice, the point at issue was of so much importance that he should hardly feel justified in desiring to shift the responsibility of deciding it upon an outside body, however respectable and well chosen, and to invest them with unlimited legislative power. There was, he thought, considerable weight in the applications from the University, both on one side and the other; but he could not fail to be struck by the opinions of those who were practically conversant with the work of the University, and who had signed the application

for the removal of these restrictions, as having greater weight than the mere majority of numbers. Before the Act of 1854 he did not believe there was a case in which a man was required, on taking a fellowship, to declare his intention of going into holy orders. For some reasons regarded as cogent by the Commissioners of 1854, they introduced a system under which a preliminary pledge was asked from the candidate. There was great weight in the objection that it was undesirable to exact such a pledge from a young man so early in life as when he became a candidate for a fellowship. On the other hand, it would be difficult to revert to the old system when it had been for so many years abandoned by the commissioners and the colleges. It had been represented to the House that the practical operation of the test was to induce the holders of these fellowships to enter holy orders without that deep sense of the responsibility which was felt by clergymen in general. If he went back to the time—now half-a-century ago—when he was personally conversant with the University, he could not remember any serious evils that could be traced to these clerical fellowships, although the restrictions then imposed operated more largely than at present. That was not now the case, and there was considerable force in the argument that the legal—he said nothing about the ecclesiastical—character of a clergyman was not now assumed once for all, but was one of which he could divest himself. So that by the system of clerical fellowships a temporary inducement was offered to a man to go into holy orders while he had a perfect knowledge that he could divest himself of the clerical character, and thus frustrate the pledge he had given. Considering all the difficulties inherent in the case, he was disposed on the whole to go with the right hon. member for the City of London and to say that he would not rely upon the absolute holding of fellowships by clergymen for securing objects which he, nevertheless, felt to be of great importance. To the largely-signed memorial praying that there should be a certain proportion of clergy in the governing and teaching body, it was answered that there would be some, because provision would be made for religious worship and instruction in the colleges; but it was not provided by law that the offices that might be established for the conduct of worship in college chapels should be offices connected in any manner with the governing bodies; and chaplains not belonging to the governing body of colleges, not forming essential parts of them, but simply appointed for the purpose of discharging certain duties, however excellent they might be personally, would not, generally speaking, exercise any influence tending to give a tone to the governing bodies. No doubt, there might be lay theologians, like the distinguished Archbishop of Syros and Tenedos, who was a professor of and lecturer upon theology long before he took holy orders. The University and colleges undertook, not only to give instruction in lecture rooms but to take charge of the lives and conduct of young men; and we had to consider whether anything more was required than the simple adoption of the rule *detur digniori*. There was not, if we gave a sufficiently large meaning to the latter word. He had always advocated competition for what he might call all junior offices and emoluments, but the results of examination did not constitute a test of fitness for permanent membership of the governing and teaching bodies of colleges, and he was not thinking of any sectarian distinction, but he believed, not that in every case a clergyman was better than a layman—for a layman might be devout and a clergyman ungodly—but looking at the matter broadly, he had not the slightest doubt that a certain infusion of the clergy in the resident bodies of the colleges would be of the highest importance to their disciplinary efficiency. Since the election of head-masters to public schools had been made entirely free, in hardly any case had the trustees gone beyond the profession of the clergy in the choice of a headmaster, and their motive no doubt had been to promote the highest efficiency and prosperity of the school. He could not draw a fundamental distinction between headships and fellowships, for no part of the Oxford system required more drastic treatment than the headships, and he hoped to see the head of each college, with the exception, perhaps, of the Dean of Christ Church, whose position was exceptional, become the mainspring of the government, discipline, and instruction of his college. He would propose to gain the end he had stated in two ways. He assumed that all fellowships would, in one sense, be open, and be fellowships of reward or prize fellowships, partly for what had been attained, and partly with a view to further attainment, and, in the allocation of fellowships for special studies, which of late years had been a feature of University improvement, a fair proportion ought to be distinctly assigned to the study of theology; they ought to be accessible independently of any intention to take holy orders, and they would provide a stock of men from whom candidates for holy orders would come. In proposing examinations in theology, as in other subjects, he did not propose to treat it as a test, but simply as a study, and he was assuming that the choice for a fellowship would be in many cases distinct from a choice for an office admitting into the governing body of a college. He assumed that the first admission to a fellowship was one thing, and the admission into the senior, governing, teaching body was another. He therefore came to consider what should be the test of admission into the permanent teaching, governing body; and the only test he would pro-

pose was that it should be founded not on the results of examination, taken simply, but on general fitness to promote the purposes for which the college was founded as a place of religion, education, and learning; and he thought this would lead to the admission of a large number of the clergy as members of the governing body. There was now but one door to the teaching body, and that was more and more exclusively the mere result of examination. There appeared to be an impression on the passing of the Act of 1854 that fellowships should be disposed of according to the simple result of the examination papers sent in. But there could not be a more complete mistake as to the intention of Parliament. What the legal effect of the Act might be he did not know; what interpretation had been put on it by the Commissioners he did not know; but having been concerned in the drawing of the bill, and having had charge of it, he was perfectly justified in asserting, so far as any individual could speak for the intention of Parliament, that it was not the intention of Parliament that in the election to fellowships, which was the only door to the governing body of the college, the mere results of examination should be attended to. He repeated he thought the test of admission to the permanent governing body should be general fitness for the purposes designed as the purposes of the college. That would in no sense be theological; it would not be professional; but they would look to all the qualities which gave weight and efficiency to men who teach and govern; and the result, he believed, would be that they would get a fair proportion of clergymen in those governing bodies. There was another point which it was important to consider—the composition of the choosing body. He had very great doubts whether simple co-optation in each college would be entirely safe as the exclusive method of choosing the permanent teaching governing body. The junior Fellows could hardly be considered a dominant influence in the choice of those who were to be the senior governing body; if the choice was not to be made by the whole body of the Fellows, it would be made by a very small body—the permanent and senior Fellows; and he questioned whether it would be safe to allow a small body to proceed by co-optation. It might be necessary to call in assistance from either the professorial faculty or some other influence, in order that the most efficient choice might be made. He did not say that as regarded the teaching, discipline, and character of the governing body at Oxford there was any clamant evil, but there was an evil against which precautions might justly be taken when they were providing means for the modification of the present system. His position was this—he most distinctly and strongly desired that among the governors and teachers of youths in the colleges of the University there should be a considerable infusion of the clergy. The mode of securing that, as it now stood, he was not prepared to defend, and, consequently, he would give his vote for the amendment. (Hear, hear.)

Mr. HARDY, in opposing the clause, pointed out that this was an academical bill, and had nothing to do with tests; and urged that the commissioners were best fitted to fix the conditions on which fellowships should be held. In reply to the assertion that clerical fellowships tempted men improperly to take holy orders, he pointed out that in the great majority of cases when men entered the Church it was at a very early age; and he maintained that these clerical fellows, as a rule, discharged their clerical functions faithfully and efficiently. So far from agreeing to the clause, he could not assent to it even in the smallest proportion, because it was taking the most perilous step of abolishing the whole system, which, it should be remembered, was but the remnant of a state of things in which the clergy had much greater rights. It was said that no condition should be imposed in any instance or in favour of any headship. That would include the Dean of Christchurch, which he thought very objectionable, as it would separate the deanery of the cathedral from the headship of the college. As he had said, the committee ought to leave this question to the commissioners.

The Marquis of HARTINGTON said during the discussion not one single speech had been made on either side in which any hon. member had stood up boldly in defence of clerical fellowships. Various objections had been taken to the clause of his right hon. friend—that it was too short, that it was too sweeping, and so on; but the real objection was that it pointed out its object too clearly, that it would take away clerical fellowships, and not a single member had stood up in their defence. (Hear, hear.) What the Government proposed to do was to leave the question to the commissioners; but that would be an abdication by Parliament of one of its most important duties without giving the slightest indication of what its mind or intention was. It should be observed, too, that no indication had been given of the mind of the Government. They had not defended the retention of clerical fellowships or headships, and he gathered from the speech of the right hon. gentleman that they were perfectly prepared if the commissioners should recommend the abolition of clerical fellowships and headships to consent to it. The matter was left entirely to the discretion of certain commissioners; but the committee had a right to know, at all events, what was the opinion of the Government on the question—whether the commissioners were to be invited or encouraged to recommend the retention of those clerical headships or fellowships, or whether they were perfectly free to recommend their abolition. (Hear, hear.)

The committee divided, when the numbers were—

For the new clause	...	138
Against	...	147
Majority against	...	9

The announcement of the result of the division was received with loud Opposition cheers.

Mr. FAWCETT proposed a new clause providing that no reduction should be made in the existing number of fellowships. He contended that, so far from the present number of scholarships being unnecessarily large, they were not sufficient to adequately reward the deserving students of the colleges. Mr. BERSFORD HOPE expressed his strong sympathy with the amendment, which was supported by Mr. COURTNEY. Mr. HARDY remarked that there was a college without any one to be taught, and, according to the amendment, no powers would be given to the Commissioners to reduce the number of fellows. Mr. BRISTOWE thought it would be a misfortune to the Universities as well as to the colleges if the number of fellowships was reduced. Mr. BARING said it would be a breach of faith to suppress any of the existing fellowships at Oxford. Mr. FAWCETT said, in reply, that the discussion, of which the tone would not be mistaken by the Commissioners, was far more satisfactory than any division. After a few words from Lord E. FITZMAURICE, who denied the decisive character of the debate, the amendment was withdrawn.

Mr. GOSCHEN, who had on the paper an amendment with respect to Oriel College, providing that the Canonry in the Chapter of the Cathedral of Rochester, which is now united to the provostship of that college, should be severed from it, merely moved it *pro forma*, on the understanding that the question would be dealt with on the report.

A new clause proposed by Sir W. MAXWELL, and providing that no statute should be made under the Act affecting the trusts of the will of John Snell without the assent in writing of the University Court of Glasgow, was agreed to.

Mr. KNATCHBULL-HUGHES then moved (in the absence of Mr. James) a clause providing for the transfer of electoral powers from Convocation to Congregation in the case of all University offices except those of Chancellor, High Steward, or burgesses. Mr. MOWBRAY said the clause would have very little effect, Convocation and Congregation so nearly coinciding the one with the other. Mr. BERSFORD HOPE said that the proposed change would not get rid of canvassing or personal feeling entering into elections. Mr. GOSCHEN suggested that the amendment should be withdrawn, with a view to its being left to the Commissioners to devise a better electoral body than at present existed. Mr. HARDY pointed out that under the 16th clause the commissioners would have power, if they saw reason to do so, to alter the electoral body. The amendment was withdrawn.

The committee then proceeded to consider the postponed clauses.

Clause 2, with verbal amendments, was agreed to.

On Clause 18, certain verbal amendments, proposed by Mr. DODSON, were accepted by Mr. Hardy, and agreed to.

Sir C. DILKE said the question raised by his amendment was not exactly that decided by so narrow a majority before dinner. It was framed so as to avoid the criticisms directed against the amendment of his right hon. friend (Mr. Goschen). No one had put before the committee the total number of clerical fellowships; but, so far as he could ascertain, there were at Cambridge 350 fellowships, and at Oxford 337. The highest number at Oxford computed to be subject to clerical conditions was 149, and the lowest 116. As to Cambridge, there was no difference of opinion, the number of fellowships subject to clerical restrictions being 235, and only 115 being free from those conditions. (Hear.) He moved the following addition to the clause:—

That, after making such provision for religious instruction and morning and evening prayer, they (the commissioners) shall, as regards all college emoluments or offices, have regard to the insuring, and shall make such statutes as may be necessary for insuring, the same being conferred according to personal merit and fitness, and (except in so far as is requisite for the purposes of religious instruction and worship) none of the tests, conditions, and obligations referred to in the third section of the Universities Tests Act, 1871, or in the provisions thereto, shall be imposed or continued as part of the conditions of eligibility to or tenure of any college emolument or office.

Mr. J. G. TALBOT said that, notwithstanding the milder form of the amendment, it raised the same question and was open to the same objections as that which the committee had rejected. If the amendment were accepted, although some provision might be made for religious instruction, clerical Fellowships as such would cease to exist. The conservative opinion of the Universities on this subject was that which did not express itself most loudly. The speech of the right hon. member for Greenwich was so convincing that it was to be regretted it had not been supported by his vote. The question was one, not of the social position and the privileges of the clergy, but of the benefit to the colleges as places of learning.

Dr. PLAYFAIR supported the amendment, although he did not vote for the clause of the right hon. member for London, because it was too sweeping and was open to objections from which this amendment was free. Cambridge had recently established ten fellowships in connection with law, and six in connection with science, and why should it have these new fellowships and not in any con-

nection with theology? As a Liberal, he thought it would be fatal to the progress of Liberal principles that the clergy should become seminarians instead of being educated at the great Universities. It was education at the Universities that made them have such a hold over the people. If they became seminarians and were educated in petty institutions, they would be made mere dogmatists. The amendment did not abolish clerical fellowships, but it abolished tests in regard to them. It promoted the science of theology as distinct from belief, and would allow the granting of degrees and honours without asking what a man's opinions were.

Mr. WALPOLE said that this amendment would introduce disturbances in that very faculty on which all the colleges were founded. They were all based on religious education and connection with the Established Church of the country. If they broke up that basis or severed that connection with the Established Church they would do a vast amount of injury. He believed it to be desirable to retain the clerical element in these colleges, which this amendment would absolutely take away.

Lord E. FITZMAURICE was glad that the right hon. member for the University of Cambridge had at length defined what was meant by the term religion. This amendment was opposed because it would interfere with the sacred connection, which had never yet been abolished, between the Universities and the Church of England. That was a statement against which he must distinctly protest. If they wanted an excuse for pressing this amendment to a division it would be found in the speech of the right hon. gentleman. It was said this matter should be left to the commissioners. But the question lay at the root of all University and college reform; it was part and parcel of the great question of political and religious liberty, and could not, therefore, be left to the commissioners. The colleges could not settle the question of clerical fellowships themselves. It could not be battled out in each individual college. It was not necessary to have fellows in holy orders for the purpose of giving religious instruction. He maintained that Parliament ought to settle this question and let the commissioners enter upon academical questions alone. (Hear, hear.)

Mr. FORSYTH said it was a most pernicious practice that no person should obtain a fellowship unless he was to go into holy orders. He had known cases of young men who had been induced to go into orders in the Church of England simply that they might get £300 a year. But at the age of twenty-three they were utterly unable to understand the nature of the obligations they were about to undertake.

Mr. WADDY said that the right hon. gentleman the member for the University of Cambridge had made a clear, definite, and distinct attack upon Nonconformity. ("No.") The right hon. gentleman stated in the plainest language that the Universities were based upon the principle that the religion of this country was that of the Established Church. (Cheers.) He was very thankful to have that statement cheered by hon. gentlemen opposite—(renewed cheers)—because it was time they should be told, if they had never heard it before, that that was not the opinion of, at all events, a large number of the people of this country. Some years ago it was professed that the Universities were thrown open to Nonconformists; but at the same time many of the richest prizes were locked up in such a way that they could be obtained not by members, but only by clergymen of the Church of England—he alluded principally to the headships of colleges. (Hear, hear.) He held that, on the whole, the Universities, as at present governed, were not academical, but proselytising institutions, in that they offered to young Nonconformists certain advantages which they could only obtain by renouncing the churches in which they had been born, and to which their forefathers belonged.

Mr. COLMAN supported the amendment, observing that the question was one which the Nonconformists would never allow to rest.

The committee divided, and there voted:—

For the amendment	...	151
Against it	...	173
Majority	...	22

The amendment was therefore rejected.

Clause 18, as amended, was then ordered to stand part of the bill.

On Clause 56, after several verbal amendments had been adopted at the instance of Mr. HARDY, and the question that the clause as amended stand part of the bill had been put, Mr. DODSON observed that there was no definition of the word "office" in the clause, and the effect of that, as he apprehended, would be to give the commissioners power to create theological appointments *ad libitum*, provided they were neither headships nor fellowships. That was contrary to the policy of the Act of 1871. Mr. HARDY explained that by the clause the commissioners would have power to create offices for the teaching of theology like any other faculty in the University, but they could not take funds for that purpose which had not been heretofore so applied. The committee then divided—

For the clause	...	170
Against	...	119
Majority	...	51

The clause was accordingly ordered to stand part of the bill.

The preamble was then agreed to, and the bill, amid cheers, was ordered to be reported, with amendments.

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Committee).
James Clarke, Esq., 1, Cedars-road, Clapham, and 13, Fleet-
street, E.C. (Editor and Proprietor of the "Christian
World").
Charles Kemp Dyer, Esq., J.P., St. Albans, Herts, and Lloyd's.

BANKERS.

London and Westminster Bank, Lothbury.

At the First Annual Meeting, held at the Guildhall
Tavern, May 25, 1877, which was numerously attended, the
Report and Balance-sheet were unanimously adopted.

The rate of interest payable to Shareholders was fixed at
5½ per cent. The retiring Directors and Officers were re-
elected. The unanimous thanks of the Meeting were given to
the Chairman, Directors, and Officers.

1. 8,363 fully paid-up shares of £25 each, amounting to
£209,075, have been allotted to over 1,000 shareholders.

2. The third issue of 4,000 shares is now in course of
allotment at £2 per share premium, which, at the current
rate of interest, will yield a little over 5 per cent. to allottees.

3. Seventy estates have been purchased at a cost of
£236,348, and other purchases are in course of negotiation.

4. After making a full allowance for all rates, repairs, loss
of rent, and diminution of term in the case of leaseholds, the
income from the estates already purchased is expected to
amount to nearly 8 per cent., besides profit on re-sales.

5. Shareholders, in addition to 5½ per cent. interest, will
participate in the periodical bonuses, which, it is expected, will
be declared by the Company from time to time.

6. As the estates purchased will yield a good profit revenue,
in order to protect the interests of existing shareholders, the
third issue is offered to the public at £2 per share premium.

For full information apply to

W. H. BASDEN, Secretary,

Of whom may be obtained approving notices of the Press, and an
explanatory pamphlet, prospectus, report, and share ap-
plication forms.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.

Chief Office, 73 and 74, King William-street, E.C.

W. P. REYNOLDS, Manager.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,

With Immediate Possession and no Rent to pay.—Apply at
the Office of the BIRKBECK BUILDING SOCIETY, 29 and
30, Southampton-buildings, Chancery-lane.

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With Immediate Possession, either for Building or Gardening
purposes.—Apply at the Office of the BIRKBECK BUILDING
SOCIETY, 29 and 30, Southampton-buildings, Chan-
cery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30,
Southampton-buildings, Chancery-lane. All sums under £50
repayable upon demand.

Current Accounts opened with persons properly intro-
duced, and interest allowed on the minimum monthly
balances. English and Foreign Stocks and Shares purchased
and sold, and Advances made thereon.

Office hours, from 10 to 4; except on Saturdays, when
the Bank closes at 2 o'clock. On Mondays the Bank is open
until 9 o'clock in the Evening.

Pamphlet, with full particulars may be had on application.

FRANCIS RAVENSCROFT, Manager.

THE AUTOMATIC ACTION

OF THE

NEW WILLCOX & GIBBS SILENT SEWING MACHINE

RENDERS IT THE

Delight of Every Possessor.

IT

ABOLISHES THE HINDRANCES, VEXATIONS,
AND TOILSOMENESS OF SEWING.

NO PREPARATORY EXPERIMENTS
NEEDED WHEN WORK IS TO BE DONE.

NO ADJUSTING OF NEEDLES,

NO REGULATING OF TENSIONS,

NO WINDING OF BOBBINS,

NO PREPARING OF SHUTTLES,

NO COAXING OR TESTING
WHATEVER,

BUT

Immediate, Instant Readiness for Sewing,

WITH

UNINTERRUPTED and MOST GRATIFYING
RESULTS.

NOTHING can EXCEED the SIMPLICITY, the
INGENUITY, and the EFFICIENCY of this truly won-
derful Machine.

NO OTHER SEWING MACHINE
approaches it in all DESIRABLE QUALITIES as an
instrument for DOMESTIC SEWING.

No other is so carefully, thoroughly, and perfectly con-
structed.

No other is so easily and quickly learned and used, or
with so satisfactory results.

SILENT, RAPID, ALMOST SELF-ACTING,
it is, beyond anything heretofore known, efficient in the
workroom and welcome in the household.

A MONTH'S
FREE TRIAL
IN YOUR OWN HOME
BEFORE PURCHASE,
CARRIAGE PAID.

PRICE LISTS POST FREE.

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West End Branch,
135 REGENT STREET, W.

MANCHESTER—16, Cross Street (Royal Ex-
change).

GLASGOW—113, Union Street.

BRIGHTON—32, New Road (facing North
Street).

CANTERBURY—15, Mercery Lane.

CERTIFIED AGENTS IN ALL TOWNS.
Addresses given on application.

POSITIVE LIFE ASSURANCE COMPANY

Head Office—34, Cannon-street, London.

CHAIRMAN.

M. H. Chaytor, Esq., Chairman of Alliance Bank.

TRUSTEES OF CENTRAL LIFE AND GUARANTEE FUNDS.
The Rt. Hon. Sir Richard Couch (late Chief Justice of Bengal).
Thomas Hughes, Esq., Q.C. | William Macandrew, Esq., J.P.

GROWTH OF THE LIFE FUNDS.

Consisting of the Net Premiums received and invested, at
compound interest, in Trust for Policy-holders.

To 31st December, 1872.....	£4,293 14 8
" 31st December, 1873.....	27,324 4 8
" 31st December, 1874.....	57,820 5 0
" 31st December, 1875.....	85,224 9 5
" 31st December, 1876.....	108,886 8 11

GUARANTEE FUND FOR POLICY-HOLDERS

(In addition to the above)—

CONSOLS. £51,080 2s. 11d.

Perfect Security to Policy-holders is afforded under the
Positive System of Assurance.

The Rates of Premium for Short Term Policies have been
reduced.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Paid-up Capital..... £500,000

DEPOSITS RECEIVED AT FOLLOWING RATES OF
INTEREST.

5 per Cent. for Two Years and upwards.

4 " " " " " " " " " " " "

Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with
cheques or coupons attached to the half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which
their monies are invested and the additional guarantee
of the Paid-up Capital.

Prospectuses and full information obtainable at the Office,
52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

Empowered by Special Act of Parliament, 25 and 26
Vic. c. 74.

THE GREAT BRITAIN MUTUAL LIFE ASSURANCE SOCIETY,

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DIRECTORS.

W. Burn, Esq. | W. R. Rogers, M.D.
Thos. L. Davison, Esq. | Peter Rylands, Esq., M.P.
Benjamin C. Hargreaves, Esq. | T. C. Simmons, Esq.
The Rev. Charles Lee, M.A. | Reuben Spencer, Esq.
W. F. Low, Esq. | Sir R. R. Torrens, K.C.M.G.
Viscount Newry. | Jas. Wright, Esq.
G. R. D. Norton, Esq.

VALUATION BALANCE SHEET (December 31st, 1876.

LIABILITIES.

To present value of sums assured and annuities	£1,092,061 0 0
Reserve.....	199,175 13 0
	1,291,236 13 0

ASSETS.

By present value of annual premiums	£1,128,553 0 0
By assurance fund	162,683 13 0
	1,291,236 13 0

The valuation of the outstanding assurances is made at
4 per cent. by a mortality table framed upon Mr. Morgan's
experience of the Equitable Society, with other trustworthy
observations. The proportion of the reserve to the value of
the future premiums is 17.65 per cent.

WILLIAM M. MAKEHAM,
Actuary and Secretary.

BANK OF SOUTH AUSTRALIA.

Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal
Towns in South Australia. Bills Negotiated and Collected
Money received on Deposit.

For terms, apply at the Offices, 54, Old Broad-street, E.C.

WILLIAM PURDY, General Manager.

ACCIDENT INSURANCE COMPANY

(Limited), 7, Bank Buildings, Lothbury, E.C.

General Accidents. | Personal Injuries.

Railway Accidents. | Death by Accidents.

C. HARDING, Manager.

LOSS and ANXIETY may be AVOIDED, and
most Lucrative Percentages permanently Secured,
through the information contained in the FORTNIGHTLY
STOCK EXCHANGE REVIEW, sent post free to appli-
cants by—

Messrs. ALEXANDER ROBINSON and CO.

Sworn Brokers,

36, Throgmorton-street, Bank, London.

Bankers—Messrs. Roberts, Labbock, & Co., Lombard-street.

DAMP WALLS IN CHURCHES.

To the Editor of the "Ecclesiastical Gazette"

Whitbury Rectory, Salisbury.

SIR,—If your correspondent will try the "petrifying liquid"
or "solution of silica" sold by the Silicate Paint Company,
Liverpool, and 107, Cannon-street, London, he will find a
very cheap and effectual remedy for the damp walls of his
church. I tried it three years ago on the chancel walls of my
church, which were before always damp and green, and it
has succeeded wonderfully. The walls are always dry now,
and no green ever appears. Any handy workman can apply
the liquid with a brush. Three applications of the liquid are
proper in order to saturate the wall completely. It may be
had transparent or in colours.

I shall be happy to answer any further questions on the
subject, if he likes to write privately to me.—I am, &c.,

F. R. PURVIS.

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London; and Printed by R. K. Burt and Co., Wine
Office Court, Fleet Street, London.—Wednesday, June 6,
1877.